The LUTHERAN

YOUNGEST MEMBER

New Jersey mission looks to future

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Dead Men Wear No Shirts

"I'M SICK AND TIRED of ironing shirts! It's a dull, boring job and I hate it. I ne have time for the things I really want to do—and beside, my back aches. But it cost quarter to have a shirt laundered, so—"

Jane murmured sympathetically. Then she said something queer: "Kathy doesn't i shirts any more."

"Kathy!" I exploded. "Of course she doesn't. How can you say such a thing, w Bill dead just a month—that horrible accident—"

"Exactly," Jane interrupted again. "Well, Liz, I must run. Thanks for the coffee."

I HARDLY REALIZED that Jane had left, because I was thinking so hard. I shook out t next shirt automatically. Oh, I got her meaning, all right: dead men wear no shirts. Th don't come home tired and cross, either, and slump down before the TV set when y want to go out . . . they don't come home at all. They don't miss that promotion at t office, they don't forget anniversaries, they don't have to be asked umpteen times to char the furnace filter. But they don't suddenly suggest a family picnic, either, on a bri spring day, or brag about your biscuits, or bend over you, choked with love and pri when the new baby is here. They don't do anything.

I shook myself hard and mopped up some tears. "You can't have it both way I thought.

—DOROTHY AGARD ANSLE

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● THE GRANDFATHERS of most of us were farmers, for that's what most people were two generations ago. Since World War II millions of Americans have left the farm because they can't make a living there. Senator William Proxmire has ideas on this (*page 11*).

● THE OTHER WISCONSIN senator, Alexander Wiley, is also in *The Lutheran* this week (*page 21*). He was making a speech at the dedication where Pastor Charles Luhn had been asked to pray. The question Pastor Luhn asks is whether these public prayers are the real thing.

● YOU CAN'T RUN a big business according to the Sermon on the Mount, Dr. Lazareth admits. There are ways, though, for a Christian to put his faith to work at his job (*page 16*). Here is the real test of whether our ancient religion can be relevant to our changing situation.

● HOWEVER COMPLEX our lives, there are always opportunities for personal helpfulness of one individual to another, and we often miss them, says Prof. Inez Seagle of the Lenoir Rhyne College faculty (*page 14*).

● RALPH W. LOEW is a name that appears in *The Lutheran* several times each month (*see page 22*), so often that we don't usually identify him. In case you don't know, he's pastor of the Church of the Holy Trinity, Buffalo, a member of the ULC Executive Board, and is gaining considerable fame as a newspaper columnist.

● COVER PICTURE. Five-weeks-old Todd Davis was youngest person in congregation when Christ the King Church, Franklin Park, New Jersey, was organized March 12. Mrs. Davis and big brother Keith (who's two-and-a-half) were trying to attract his attention as our New Jersey correspondent, Ralph I. Shockey, snapped this picture.

THE CHURCH IN THE NEWS

ULC shows small gain

Membership in the United Lutheran Church inched forward during 1960 to finish the year at a record high of 2,495,009. The figure represented an increase of 17,997 or less than one per cent over the previous year. Dr. George F. Harkins, ULC secretary and statistician, attributed the small gain to the fact that many congregations have revised their methods of tabulating membership.

The ULC's 4,640 congregations reported a gain of 243,309 members during the year, Dr. Harkins revealed. This was offset by losses of 225,312 from church rolls through transfer, death or other reasons. "Each year, our pastors are asked to make a determined effort to see that all of their statistics reflect the actual current baptized, confirmed and communing members," Dr. Harkins said. He indicated that some of the "loss" was due to careful pruning of church rolls in accord with this request.

Enrollment in 4,688 church schools totaled 833,593, an increase of 323 over 1959. Nursery rolls showed a 3,598 drop to 105,778. Vacation and weekday schools also declined slightly.

Giving increases

Value of all church-owned property reached a new high of $93 million, an increase of $42 million over the previ year. Indebtedness rose $14 million.

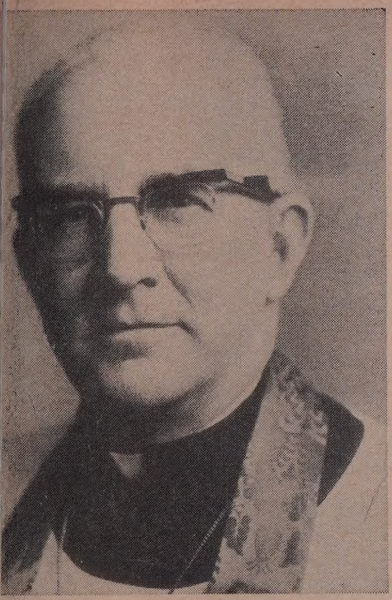
Total offerings made through cong gations for the church's world-wide m istry, including synod budgets and lo expenses, were $119,247,932. T marked an increase of $4,985,721 more than four per cent over 1959. the total, congregations applied $93 n lion for local expenses and $25 milli for benevolences.

The membership total kept the U the largest Lutheran body in No America, although the Lutheran Chur —Missouri Synod closed in by recordi larger membership gain. Missouri Syn membership increased 81,744 duri 1960 to bring the synod's total to 2,46 036. Third in size is the recently form American Lutheran Church which has total membership of about 2,250,000.

Lutheran divisions explained

Three reasons why America's Luth ans can't get together were outlined an Edmonton (Alberta) audience l month by Dr. Malvin H. Lundeen, pre dent of the Augustana Lutheran Chur He told the closing banquet of Aug tana's Canada Conference meeting th the reasons are differing national bac grounds, differing degrees of America zation, and differing theological outlook

Dr. Lundeen is chairman of the Joi Commission on Lutheran Unity which completing negotiations for the 19 union of the Augustana, United, Ame can Evangelical and Suomi Lutherans in a 3.2-million-member Lutheran Chur in America. Even when this merger complete, he pointed out, there will three large separate Lutheran bodies North America—the LCA, the 2.5-m lion-member Lutheran Church—Missou Synod, and the 2.3-million-memb American Lutheran Church.



DR. MALVIN H. LUNDEEN
No deepfreeze for theology

Cultural differences and the demand at "others do things in exactly the same ay as we do" have led to a "kind of galism which has shut the door on more -inclusive merger talks," Dr. Lundeen clared. He added that some of the ounger" groups were suspicious of hers who "because of their long history our land were an integral part of the nerican scene."

Theology differs

Different attitudes toward theology ere noted as a source of division. Some utheran bodies want to "legalize" the nfessions and freeze out any new theogical ideas in order to "preserve the iritual treasure," Dr. Lundeen said.

"It is a rather sad commentary that ch large sections of the Lutheran urch are apparently fearful of any efrt to put the theological expression of Christian truth in a form at once relevant to, and dynamic in, life's situations as we find them today. To do so does not mean a watering down of our Christian faith, as so many seem to fear. This fear is a divisive factor among us and is, sad to say, sending some Lutherans into the sectarian positions of extreme and legalistic fundamentalists," the Augustana president continued.

Pointing out that the constitutions of both the American Lutheran Church and the Lutheran Church in America provided for further merger talks, Dr. Lundeen urged "attitudes of sympathetic understanding." He said, "We cannot afford the luxury of a divided witness."

The first ten of Augustana's 13 conferences to hold 1961 conventions ratified merger agreements, assuring favorable action by the necessary two-thirds of Augustana's adult members. Final approval will come at the church's Seattle convention in June.

Free Church to try again

Twice the leaders of the 80,000-member Norwegian-background Lutheran Free Church had asked their members

SYNOD VOTE ON MERGER

Synods meeting this spring were taking the final and decisive vote on an Agreement of Consolidation which would commit the United Lutheran Church to merger with the Augustana, Suomi and American Evangelical Lutheran churches in the LUTHERAN CHURCH IN AMERICA. Ratification by 22 of the ULC's 32 synods is needed.

Two synods voted during the week of April 17:

NORTH CAROLINA, unanimous in favor
GEORGIA-ALABAMA, unanimous in favor

The present situation:

Synods favoring merger	4
Synods opposed	0

to unite into The American Lutheran Church. Both times the congregations exercised their freedom by rejecting the plan. Referendums held among congregations in 1955 and 1957 defeated merger proposals. They compelled the Free Church delegation to withdraw from the Joint Union Committee which led the ALC to 1960 organization as a merger of the American, Evangelical and United Evangelical churches.

Last month LFC leaders decided to try again. The church's committee on relations with other Lutheran bodies decided to recommend to the annual conference in Minneapolis in June that a third referendum be conducted among congregations in September. If congregations approved, the LFC would then apply for membership in The American Lutheran Church.

Such union would "open new opportunities to carry the spirit and heritage of the Lutheran Free Church into the life of America and the world field," said Dr. John Stensvaag, LFC president. Hesitations about union stemmed from desire of congregations to retain their freedom and "low churchliness" and also from objections to the ALC's membership in the World Council of Churches, the committee noted. It said congregational freedom would be retained and that "no doctrinal compromise of any kind" would result from World Council membership.

Immigration change proposed

Americans ought to be "critical and ashamed" of the present quota system for immigration into the U.S., a National Consultation on Immigration Policy at Washington stated. The two-day consultation of church workers was sponsored by Church World Service and the National Council of Churches' department of international affairs.

The quota system based on the 19 U.S. census "neither adequately refle Christian concern nor furthers our t tional interest responsibly," the grou statement said. Among the two memb who refused to go along with the oth 160 in approving the statement was D Harold Haas, executive secretary of t United Lutheran Church's Board of S cial Missions, who said he had "no qu rel with the direction of thought" b disapproved the procedures.

Speaking to the group was Dr. Pa C. Empie, director of the National L theran Council, who pleaded for develo ment of "well-ordered immigration law Dr. Empie urged the U.S. to assume proper share of responsibility in resett ment of refugees, to admit a reasonat number of newcomers annually, to faci tate reunion of families, and to perm entry of persons having special skills other capacities needed by the Americ economy and culture.

DR. PAUL C. EMPIE
The future is flexible

THE REV. EDWARD S. FREY
Honored by architects

No immigration policy can be "frozen r the future," Dr. Empie said. He lled for "flexible" policies designed to d the "well-being of all mankind."

estraint urged on architects

Builders of modern churches should be areful not to make them look like a supermarket, a skating rink, or the brick ylon of the United Nations building with cross added," the 21st annual National Conference on Church Architecture was old at Pittsburgh last month. Dr. Theophlus M. Taylor, president of Pittsburgh Seminary and himself an architect, beated "monstrosities and monuments" built by churches through the ages.

A church should be functional without being merely a religious factory, Dr. Taylor said. It should be substantial and stable without being permanent, to accord with the "pilgrim nature of the church and the effects of rapid social change." It should be pleasing and attractive, and should acknowledge tradition without being archaic, he added.

The three-day conference attended by architects, builders and church leaders was sponsored jointly by the Church Architectural Guild and the National Council of Churches' department of church building and architecture.

Pastor Frey is honored

The Conover Award, given annually by the Church Architectural Guild in recognition of "outstanding contribution to church architecture," was presented to the Rev. Edward S. Frey, director of the United Lutheran Church's department of church architecture. Mr. Frey, who is also chairman of the National Council's church building department, was cited for "excellence in fostering spiritual values" in church building.

The award marked the second successive year in which a United Lutheran churchman was honored by the architects. The Conover Award last year went to Dr. Elwood Bowman, director of church extension for the Board of American Missions.

Germans protest labor code

A new labor code adopted by the Communist-dominated East German parliament is a "grave interference with freedom of faith and conscience," bishops of the Lutheran Church in the East Zone declared. Bishop Friedrich W. Krummacher on behalf of the East German Bishops' Conference told government officials that the new law which goes into effect July 1 is "a threat to the worker's physical and social well being."

The code calls for increases of pro-

ductivity and provides that workers may be assigned to jobs away from their homes with only 12 working days' leave during the year. The bishops' statement charged the code with imposing "socialist morals" by holding "the will of the working class as the highest ethical norm."

Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, joined the protest by saying that the code "turns man into a tool of socialism and of an ideology which does not know . . . anything of man's dignity as a creature of God."

Lutherans warned on freedom

The Synod of Germany's Evangelical Lutheran Church at its annual meeting in Berlin last month heard a leading West German theologian warn that individual freedom is threatened not only in the social order of the East, but also in that of the West.

Dr. Helmut Thielicke, rector of Hamburg University and one of West Germany's most popular preachers, said that in the East the curtailment of freedom and "depersonalization of the individual" are part of the political program. "A similar development takes place in the West in a cold way," he continued, citing "the anonymous deprivation of the individual's freedom through the growing importance of the group as the only potent unit in social and economic order."

"Freedom is severely threatened whenever people no longer know what freedom really means and understand it only in the negative as a freedom 'from' something," Dr. Thielicke added.

Florida upholds Bible reading

Reading the Bible in Florida's public school classrooms is unconstitutional, a group of parents had charged. The Miami plaintiffs also asked the courts to bar prayers, observance of religious holid and religious censuses, charging that th were an infringement of their religi liberty. The complaining parents inclu a Unitarian, an agnostic, and three Je Supporting their charges were the Am can Jewish Congress and the Americ Civil Liberties Union.

After a year and a half of litigati Circuit Court Judge J. Fritz Gordon Dade County last month issued an page ruling. The judge held that the year-old Florida law requiring da prayer and Bible reading "without s tarian comment" was constitutional. the same time, he held that religi movies, plays and other practices m be discontinued and that pupils must excused upon request from Bible readi and recitation of the Lord's Prayer.

Reading the Bible "does not amou to religious instruction," the judge rul "In almost every religion, creed or beli the words of the Golden Rule are a w of life by which we should live if we a to exist peacefully."

Lawyers for the complainants said t case would probably be appealed to t U.S. Supreme Court, but hailed t judge's rulings against religious movi and holiday observances as a "histo advance in the effort to protect the pu lic school child from invasions of religious conscience."

Pennsylvania law attacked

A Unitarian couple whose children h once attended Abington schools had t years ago attacked a Pennsylvania la requiring Bible reading in each publ school classroom daily. A Federal D trict Court had called the law invali School authorities appealed the case the U.S. Supreme Court, but the hig tribunal returned it to the district cou when the Pennsylvania state legislatu

NEW LEADERSHIP FOR THE ASSOCIATED CHURCH PRESS
rganization of more than 170 Protestant periodicals chose Edwin H. Maynard of Methodist Story" as president and the Rev. Alfred P. Klausler of "Walther League essenger" as executive secretary. Dr. William B. Lipphard, retiring executive secretary, and Dr. Benjamin Browne of "Baptist Leader," retiring president, are at right

nended the law to remove the compulry part of it.

Last month the complainants tried to ave their case reinstated. Henry W. awyer, their counsel, said the new law still requires Bible reading" and is erefore a "religious ceremony which ffends the rights" of his clients. The deral court reserved decision on hether or not to accept the case.

In Maryland, a woman who professed be an atheist withdrew her 15-year-ld son from a Baltimore school because ible reading and the recitation of the ord's Prayer were used to open the chool day. When the school board greed that students who object to the ible reading may leave the room while t is being done, the boy returned to chool. Last month Maryland's Council f Churches named a committee to study eligious programs in the schools. The ommittee planned to make recommendaions to the school board for continuaion, alteration or elimination of religious ractices.

Augustana sets 1963 budget

A budget that may never be needed was adopted by the Augustana Lutheran Church's board of finance at a meeting in Minneapolis last month. Dr. Martin E. Carlson, Augustana finance director, said that in view of the expected merger next year of the Augustana, United, American Evangelical and Suomi churches the 1963 budgets of the individual churches may never be administered. Their total sum, however, was expected to be an indication of the possible budget for the proposed new Lutheran Church in America.

Augustana Lutherans at their Seattle convention in June will be asked to approve a tentative 1963 budget of $5,570,000. Meeting last October at Atlantic City, United Lutherans had approved a possible 1963 budget of nearly $16 million. If the merger is completed as expected in June, 1962, these budgets will both be displaced by the new one adopted at the constituting convention of the new church.

WASHINGTON

By ROBERT VAN DEUSEN

EICHMANN TRIAL

THE MAN who was partly responsible for the death of millions of his fellow human beings is now on trial for his life. Adolf Eichmann, who headed the section of the Nazi Gestapo charged with extermination of the Jews, is facing the consequences of his acts in the homeland of the race he persecuted.

No one outside the lunatic fringe would think of defending what Eichmann did. The crime of genocide is one of the most hideous a demon-possessed mind can conceive. But the process by which retribution is being meted out has its disturbing aspects.

SOME OF THESE are technical:

1. Eichmann was kidnaped from his Argentine asylum, rather than going through the process of extradition recognized by international law.

2. The crimes were committed in Germany and the trial is taking place in Israel, which was not even in existence at the time of the mass murders.

3. The law against criminal genocide was passed by Israel in 1950, with no provision as to how the death penalty was to be inflicted. The so-called "Eichmann law" providing for death by hanging was not passed until January 1961.

The Israeli government has answers to these objections. It claims that Eichmann was tracked down by volunteers and, tired of living as a fugitive, co sented to accompany them to Israel.

As to jurisdiction, Israel claims th any sovereign government can try a pe son for an international crime such piracy or genocide. They point out th their nation has the best reasons f bringing Eichmann to trial.

The accusers say that the *ex post fac* legal concept is an American one ar does not apply universally. They call a senseless distinction to excuse a m for mass murder, as though he did n know he was doing wrong, because a la had not been passed outlawing murd in such bizarre proportions.

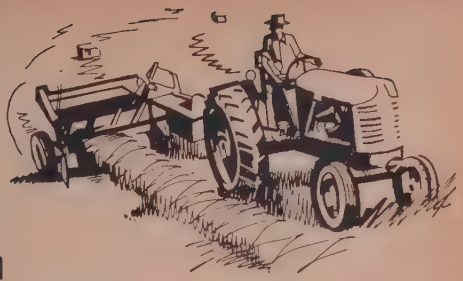
Who loses?

UNDERNEATH the legal arguments the grim determination to re-enact th whole sordid tale of bestial barbaris under the Nazis. Why? Can the dea of one man, vindictive killer though h was, atone in any measure for the mi lions whom he murdered? Who win Who loses?

The Jewish people lose, in the reope ing of old wounds and the resurgenc of anger and bitterness. They lose i spiritual sensitivity in whatever degre they find revenge and satisfaction i Eichmann's death.

The human race loses, in the illnes of mind and heart which results fro the pouring of old hatreds into the co porate bloodstream. Humanity is poore to the extent that people of many lanc follow the details of the trial with morbi interest.

If Israel would bring the case to th United Nations, play the role of accuse and leave the passing of judgment to a international court, the world's conscienc would be relieved. If Israel insists o being the judge and jury as well as th prosecutor, everyone will lose.



'he Farm Problem s Really a Christian Problem

y William Proxmire

Historically, farm life has been ealized. In a letter in 1785, Thomas fferson wrote, "Cultivators of the earth 'e the most valuable citizens. They are ie most vigorous, the most independent, ie most virtuous, and they are tied to ieir country and they are wedded to its berty and interests."

There is a basic truth in these idealizaons. Hard work . . . outdoor life . . . idependence . . . work with fertile soil nd farm animals . . . hard, toughening, hysical exercise . . . the relevance of ie plain virtues of diligence, thrift, and ersistence . . . and the risky job of perating a farm: all these things make f farm life a distinctive culture.

It is a culture which now, as always, s different from the way of life of any ther American group. And from a Chrisian point of view it is surely a culture ery much worth preserving.

Throughout our history the Amerian farmer has demonstrated a profound ense of community, of public respon ibility. This sense of community is emedded in the nature of rural self-gov rnment, education, and life. It has alays been necessary for the farmer to o-operate with his neighbors.

It seems to me that our farm community today stands as one of the few areas of our life which is able to provide alternatives to the pervasive themes of our increasingly "mass" culture. In literature, in radio and television, in newspapers and magazines, a relatively narrow range of appeals comes closer and closer to filling our lives. We live in an organization society, for better or worse, in which man's accommodation to man increasingly takes the form of a tendency toward standardized thinking.

We are in the era of bigness, in which the measure of a man's worth is determined in large part by the organization or group to which he belongs. By contrast, the farmer remains a distinct and distinctive individual. Though not immune to the standardized appeals of the mass media and to the requirements of large organizations, he is able to accept them without immersing himself in them.

In recent years the economic plight of the typical family farmer has been

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Mr. Proxmire is a U.S. Senator from Wisconsin. This study of farm policy first appeared in Cross Roads, publication of the Rural Workers' Fellowship of the Episcopal Church.

such that he has been hard pressed to maintain his independence. It is a fact that the American farmer today is the number one victim of economic injustice. Careful studies have demonstrated with painful clarity that the American farmer today works longer hours, receives less for his work, invests more in capital, and has less income and security than any other group in America.

The low level of farm income has meant that many thousands of independent family farmers have had to leave their farms. Many thousands more will lose their farms in the next decade.

From a Christian and from a civic point of view, it is obvious to me that the maintenance of a flourishing farm culture in America will continue to benefit not only those individuals who live in our rural areas, but the entire nation.

IT IS INSTRUCTIVE, I believe, to examine the economic dilemma that faces American farming. Each year the farmer's ability to produce goes up. A rapidly advancing technology has revolutionized age-old agriculture methods. New fertilizers, efficient equipment, and modern skill enable the up-to-date farmer to produce more per acre, and more in total, faster, than ever before.

Yet his new skills have not brought him the increased income which common sense indicates he should have. The American farmer today is worse off in relation to non-farm income groups than at any time since the 1930's.

This topsy-turvy turn of events has come about because the prices that the farmer receives for his output have n kept up with his costs of productio Each year's enormous crop of nouris ing food leaves the farmer worse off. an effort to maintain a decent level income, farmers strive to grow even larg crops, so that their revenues will st about the same even though prices co tinue to drop. The result has been t warehouse-bursting surpluses.

The solution to this dilemma of falli prices and increasing production lies two areas. Farm prices must be su ported at fair levels high enough to r ward the farmer justly for his labor a the use of his capital.

We must supplement these guarante of fair prices with sensible controls actual output. Only in this way will it possible to recreate an economic clima in which the family farmer will be ab to maintain his traditional way of li

BUT FROM a Christian point of vie solving the problems of the Americ farmer at home is only part of the a swer. There is a wider responsibility i herent in our abundance. The most bas notions of Christian charity compel to be concerned about the plight of pe ple living in the underdeveloped areas our globe, where hunger bordering actual starvation is common.

It would be both foolish and wro if we did not seek methods to send o extra food to these people. Even if v did not produce far more than we a able to use ourselves, we would still ha a Christian duty to share what we h with those less fortunate than ourselve

A greatly expanded "Food for Peace" program can accomplish this. Consider a village in India whose people are forced to work all their lives with primitive tools to scratch a bare subsistence from their impoverished soil. During a successful growing season such a village may have a surplus of food, but it has no refrigeration or other means of storing this perishable surplus food.

And there is no road over which this seasonal surplus can be transported to a nearby city to be bartered for better tools, for fruit jars for canning food, or for the simple items which could break the endless chain of privations. For want of a road the village economy is chained to a treadmill on the brink of famine.

The small pilot plant projects of the United Nations have shown that surplus food can be used in underdeveloped economies to finance such capital improvements as roads, bridges, schools, canals. Surplus food is converted into human energy and then into capital, which permanently raises the productive power of the economy. This can be done even in the most primitive community where modern methods are hopelessly beyond reach. A road might be built, for example, by paying people in surplus food to carry earth and stones in baskets to the construction site.

In the case of our little village the assurance of a year's food supply would set free the people from their obligations to spend all of their time and energy wresting out a bare subsistence. With these newly released energies a road to the city could be built. At the end of the year the natives would have survived just as if they had spent their time as usual in wresting a meager return from their land, but would have a road.

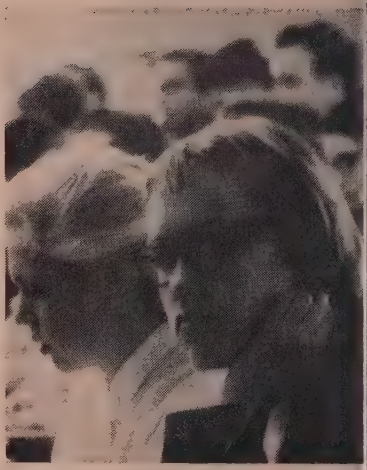
Next year they would be able to transport their seasonal surplus over the road to the city, where they could trade it for efficient shovels, hoes, sickles, and other tools, which would enormously increase productivity of their farming economy.

Multiply this one tiny village and one tiny bit of economic expansion by thousands, for which there is ample opportunity, not only in India, but in the Middle East, in Africa, and in South America, and the end result can be a powerful surge of growth, progress, and a rising hope for the poverty-fettered people in these areas. We should seek to improve and expand our "Food for Peace" program by ending its negative orientation as mere "surplus disposal" and by entering into long-term food commitments which will enable the underdeveloped nations to plan long-term improvement.

At the same time we must not overlook the millions of people in our own country who are forced to exist on a totally inadequate diet, many of whom live in areas of chronic economic distress. We should start programs at once to insure that everyone in our nation has a satisfactory diet.

From a Christian point of view American farm policy presents an opportunity and a challenge. It is an area of our life in which there is genuine hope of accomplishment.

Maybe Someone Needs You



The boy in the back row wants encouragement. And so do numerous others . . .

BY INEZ SEAGLE

ALMOST EVERY TEACHER has experienced that "end of the week" feeling. You've come to the point of being ready for a "padded cell" or looking for a likely place for your cerebral thrombosis.

It's the last class, relief is in sight, the bell rings and all make a hasty exit. All except one—the boy in the far corner of the back row. As you gather your books and papers, he shuffles toward the front of the room.

His lip trembles.

"Could I talk to you?" he asks.

"Is it important?" (How foolish! When a lip trembles, it is important.)

"Would you wait until Monday afternoon?"

He hesitates for a moment.

"It can wait until Monday," he says.

We agree on an hour. I write his na in my book and go home to relax.

MONDAY AFTERNOON I heard h walking down the corridor. His st were rapid at first and then they beg to falter. I know the feeling. He v losing his courage. For a few mome he stood in front of my door. I co visualize his uplifted fist in midair. Fina he rapped gently. You could sense hesitation in the knocking.

"What chance have I got?" he sa "Everybody in my family is an alcoho Some have died from it. I drink too, a I just don't see how I can lick it. last week I considered taking my l I had it all figured out."

It was the end of the week, you w in a hurry—and there's suicide in back row.

'OU'RE IN A MOTEL in California. :e you want to get an early start, you k your bags in the evening. You take n to the car and open the trunk. An rly lady in the adjoining room comes on the porch.

'ou sit on one of your bags and listen ner talk. She has just come from Las gas. It's fun to gamble there, she says. as you listen to her you know her has turned to desperation.

n the next-door room there is lone- ss and fear. And who knows what he next—and the next—and the next.

YOU'RE EATING breakfast somewhere New England. An elderly man sits ide you. He begins to talk. Since his e's death he has been uprooted. He's veled everywhere and found nothing. believes he has lost everything in this rld and he doesn't believe in the next. t's breakfast time in New England l the man with the scrambled eggs ls only futility and emptiness in life. Not long ago a teen-ager said to me: "I don't go to Sunday school anymore. the teacher does is talk about people. ostly people in the class. That's not me."

THE KID was right. The mission of the urch is not gossip or entertainment or spreads. There's a lot of suicide in the back row or in the next room or at the breakfast table. And there never was a time when Christians were so socially insensitive. We're so overstimulated in our culture that unless a man puts on a dramatic tragedy in three acts, we never think of him as a person in need of help.

Once, some time ago, I wanted to discuss a problem with a friend. I drove quite a distance. "Look," I said, "I need to talk to you."

The friend curled up on the couch and said, "Hey, it's time for Lawrence Welk and his Champagne Music."

Well, so it was. My problem couldn't compete with Lawrence Welk.

I'VE BEEN THINKING. Suppose every Christian realized that regardless of talents—one or ten—he could and should be a "listening post" for God.

At the meeting of the National Council of Churches in St. Louis in 1961 we heard some new terminology — "in church" and "out church"—some new terminology for a doctrine we've always had—relating faith to life.

Alexander Miller has pointed out that the real battles of life are being fought in the factories, stores, marketplaces, classrooms. In all these places there is quiet desperation and there ought to be Christians who aren't too busy to listen to the would-be suicide in the back row.

JUSTICE AND HUMAN WELFARE depend neither on the preserving of great social orders from the past nor on the creation of revolutionary ideals in the future, but on obedient participation in God's concern for our neighbor each day and year.—CHARLES C. WEST in *Communism and the Theologians* (Westminster)

OUR POCKETBOOKS can have more to do with heaven, and also with hell, than our hymnbooks.

—HELMUT THIELICKE in *The Waiting Father* (Harper)

The Housemaid Got a New Job

Now people work in businesses and industries which are steadily growing bigger. We have to learn how to put Christian faith to work in this new situation. We can't retreat into the past

By William H. Lazare

Many 20th-century economic problems are now too big for 16th-century answers. Luther's doctrine of the Christian "calling," for instance, turned upside down the Roman Catholic monastic ideal. It attacked the unbiblical notion of a double standard of holiness. Even to this day, Roman teaching still denies that laymen have callings or share in the priesthood of all believers.

Nevertheless the rapid growth of an industrial way of life in post-Reformation Europe and America enabled ruthless men to distort this Protestant doctrine in three ways. Domestically, it sanctioned a rigid rule of family life by the father "called" by God for such discipline. Politically, it was often given a reactionary twist by providing church support for any ruler, whether just or not, who was "called" by God to bear the sword. Economically, it tended to baptize the "rugged individualism" of Protestant businessmen who asserted that they could demonstrate God's blessing of their "calling" by the accumulation vast economic power and possessions.

The net effect was a conservati submission to the evils of the status qu The righteous will of God was simp identified with particular forms of go ernment and patterns of economic li Obvious injustice was piously dismiss as part of the cross which Christian ci zens and employees (but never rul and employers!) bear in this sinful wor

Economic justice was disregarded favor of paternalism and philanthrop It didn't matter how you made yo money as long as you used some of yo earnings to support the institution church and its other-worldly religio Karl Marx was partly right in calli this kind of unbiblical faith an "opia of the people."

A Protestant double standard has n arisen which is every bit as dangerc as the Catholic form it replaced. Inste of separating the behavior of priests a laymen, we call all men "priests," t

en divorce their personal piety from eir official morality. What injustice the onomic system demands of us is rugged off as "mammon."

We put up with these evils on the job provide us with the time and resources act as Christians off the job in per-nal relations, church work, and chari-ble activities. "After all, everyone's do-g it," was the justification offered by e of the lawyers defending the elec-cal company executives.

We need to expand the valid insights the Reformers if we are not to sur-nder to the economic threats of our ıy. God calls us to turn from sin and rve sinners in our work as well as our orship.

THE ECONOMY which Luther knew was e home-centered activities of feudalism. e stubbornly resisted the inroads of pitalism into 16th-century Germany. conomic relations were merely a spe-alized form of personal relations in hich "faith active in love" would bene-t the individual neighbors whom you erved. Luther never conceived of a sit-ation such as ours in which the pres-ures are so great to deny that Christ is he Lord of economic life.

For example, he illustrated his doc-ine of the Christian's calling by citing he housemaid who sweeps her floors to e glory of God. Last year our coun-y's largest manufacturer employed hun-reds of thousands of ex-housemaids in mammoth operation which earned $959 illion after taxes. With endless miles f assembly lines and countless millions of workers throughout the world de-pendent upon every fluctuation in the New York stock exchange, who is now my economic neighbor?

It will do no good to yearn for the "good old days" when life was organized more simply and personal relations were more meaningful. Our population explo-sion will demand even larger and more impersonal economic organizations. De-spite many ethical advantages, small shops and family farms are not going to be able to produce and distribute ef-ficiently enough to feed, clothe and house the people of the world.

IF WE CAN'T look back, how can Chris-tians help America to move forward? Again, we repeat, there is no "Christian" economy which we can offer as a magic solution. But there are at least three bib-lical insights which could help us in our search for ethical values which are rele-vant in an acquisitive society.

In the first place, we should destroy the false image of "mammon" which is now held by so many Christians. If God has created us with a diversity of gifts which we are to share with each other in personal and economic interdepend-ence, then we must get it out of our heads that business is inherently dirty.

It is not God's will that Christians flee from the economic order. Money, power, organization, and bigness are all morally neutral. If abused by selfish men, they become "mammon," false gods which deny the universal lordship of Christ. But these economic instruments can also be employed by men of integrity for the benefit of God's needy children.

Think of all the good that has been worked through the miracles of mass production in our modern economy. Is it not ethically significant that dictators are defeated, the starving fed, epidemics

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This is the second of two articles by Dr. Lazareth on Christian ethics in the modern world. The author is a professor at the Lutheran Theological Seminary, Philadelphia

checked, and millions of persons are living above survival level for the first time in history? The Christian answer to "mammon" is not retreat but reform.

This means, in the second place, that Christians must learn to translate their personal love into economic justice. It is too seldom stressed that justice is the form which love takes in meeting social inequities. Christians are at once both conservative and radical. As creatures in Adam we serve wherever we are; as saints in Christ we reform what we can.

WE OFTEN FALL into despair because we do not see the sacrificial love of Christ operative in business life. We must remember that this kind of love is possible only of perfect men in one-to-one relations. But business is run by imperfect men in mass relations. If we cannot even run our little homes and congregations by the Sermon on the Mount, certainly we should not demand the impossible of a giant corporation.

Though we cannot achieve sacrificial love, we still have a right to expect more than flagrant injustice in economic life. By virtue of the law of God written on the hearts of all of his creatures, the justice of giving each man his due is generally recognized. Yet our American economy has a much better record on mass production than on equitable distribution. Christians should feel constrained by the love of Christ to join other men of good will in the ongoing fight for determining what is due men under varying conditions in the changing economic scene.

This struggle has now taken the form of massive power structures competing against each other in a dynamic system of checks and balances. Big machinery has brought big business; big business has been challenged by big labor; now

Big industry is going to get bigger

both are held accountable to the comm good by big government. Threats collectivism are always present from three directions.

Through active participation in three power structures as a worker, uni member, and citizen, individuals can p teeth into their Christian social respo sibility. We keep the economic ord subject to God both by serving it in lo as his priests and by judging it in justi as his prophets. We are the church work on the frontiers of life.

FINALLY, Christians engage in the ec nomic order with a realism which sav us from both idealism and cynicism. W do not expect sinful men to turn Am ica's mixed-economy into the kingdo of God.

Even the voluntary "love communisn practiced by some of the early Christia soon died out as impractical. But th does not mean that a cynical shrug of t shoulders is our only alternative. Chr tians who are armed with the pardon a power of God can still testify to th Lord by helping to make justice mo loving and efficiency more humane.

The demands of some jobs in o economy are so personally degrading a morally harmful that Christians had b ter leave them and be willing to take t

nsequences. Man does not live by ad alone. Luther once said that we ght not be able to stop birds from ting on our heads but we can prevent m from nesting there. Sometimes, Christ's sake, a line simply has to drawn.

Most times, however, we operate in rally grey areas. Our work both engthens and weakens the general wel- e of the community. Virtues and vices both demanded; service is offered but corners are also cut. How do Christians respond when the issues are not drawn clearly in black and white?

Here we will stay and fight alongside others to make things better. Many battles will be lost but a few will be won. Some sinning will be inevitable as the expense of our involvement. But Christians trust in God's mercy. It is not moral perfection, but religious forgiveness, which is the church's last word to God's responsible stewards.

Beware of Professional Prayer

By Charles W. Luhn

Prayer at public meetings shouldn't be a mere conventional routine. And why should pastors be the only people to pray?

"Hello, Pastor Luhn," said a voice the phone. "This is Ray Houston om Bergstrom Paper. We're having a ecial dinner Monday night and we'd e very much to have you with us to ve the invocation."

Perhaps I should have been tickled by e offer, but Mr. Houston didn't know at he had hit on a pet peeve of mine -pastoral invocations at public affairs. ut I tried to sound cordial, since I knew thought he was honoring me by the vitation.

"Your wife is invited too. We know ow busy you are. If you feel you can't ay for the program, you're free to leave ght after the meal."

I made a mental note on my calendar r Monday (I might squeeze in the inner before council meeting) and de- ided to accept. But I did express my negative feelings about ministers being called upon for public invocations as though they are as important to the meal as the silverware.

I'm human and don't mind a free dinner, but I don't think that prayer ought to be the means of getting a complimentary mealticket. Why must a minister offer the blessing before a meal or the benediction at the end?

Because he is the best suited for such operations? Because he adds dignity to the program? Because it provides a healthy atmosphere when religion is brought into some public affair?

There's some merit in these arguments. It is good for the clergy to rub shoulders with folks in other places than the church. And we'd pout plenty should public celebrations say "Sorry, no participation for the clergy!"

On the other hand, the pastor ought not to have a monopoly on public prayer. A German monk of some repute four centuries ago sought to free the church of ecclesiastical domination. Luther opened the door for individual access to God regardless of station in life. To me this says, a layman can pray, too!

Why not have the chairman of the meeting give the opening prayer, or the principal offer the invocation at the dedication of a new school.

THIS BRINGS US to the root of the problem. Too often invocations are window-dressings. People who never offer thanks to God at home would be shocked if there were no prayer to open a public dinner.

In Lutheran worship the invocation consists of these words: "In the name of the Father, and of the Son, and of the Holy Ghost." We invoke God's presence.

A public invocation has the same purpose. It is an acknowledgment of meeting in God's name and under his scrutiny. Secondly, we ask God to favor the forthcoming activities of the group gathered together so that what we do will be an honor to him.

All well and good! We could not wish for more. How gratifying to know that we can ask God to come into our PTA meetings, industrial dinners, even to the dedication of a garbage disposal plant.

UNFORTUNATELY, however, public invocations tend to be show-pieces. God's name is called upon, but hearts are not in the prayer. Instead of each heart echoing the thoughts of the man praying, we either marvel at his smooth flow of words (or lack of it) or shuffle uncomfortably on account of the length of the prayer.

It is difficult to be the spokesman of prayer for a people. The temptation is ever present to sound pleasing, to "pe form" instead of being the voice of people calling out to God. Jesus kne what he was talking about when h warned about those who prayed "to b seen of men." Our public invocatio can associate us closely with the Phar sees.

Let us be honest enough either to elin inate prayer formalities and thus avo blaspheming God, or make them exper ences where God is rightly honored b his people.

Because as Christians we see God the center of all life, to drop the invoc tion would be to surrender much that dear to us. Therefore, our task is to t to regain its true meaning. Here are few suggestions.

I'M FAMILIAR with some lay groups which members open board meeting dinners, and so forth, with prayer. L this idea grow and make prayer becom more real to all of us.

One night at PTA, foreseeing that would be asked to give table-grace, suggested to the newly elected presider a member of our congregation, that l lead in prayer. I'm not sure he had ev prayed publicly before (most men wou be terrified at the thought) but he a cepted, and no one can tell me that h prayer didn't get through to God just well as mine would have (perha better!).

If you are called upon to pray, stri for concentration upon God rather th thought about your audience. Far be ter to stammer helplessly in the ove whelming presence of God than to w eloquently with words that never go b yond the ceiling.

The Rev. Mr. Luhn is pastor of Mark's Church, Neenah, Wis. S photo on next page.

At a highway dedication at Neenah, Wisconsin, the speaker was Senator Alexander Wiley. Invocation was by Pastor Charles Luhn

Pray out of your own religious con-tion. Beware of watering down a ayer so as not to offend anyone. We mmand more respect in expressing rselves as is our usual custom. A case point—the Rabbi's use of the Hebrew rds in his use of the Aaronic benedic-n at President Kennedy's inauguration. Pray in specifics and relate your prayer Christ. Eighteen months ago I was ked to participate in the dedication a new super highway. In accepting, sought to offer a Christ-specific prayer, ie which tried to raise our sights above e pavement we were dedicating. I was rprised a week later to receive a letter questing a copy of the prayer.

IF WE ARE on the listening end of in-cations, and most of us are, be a silent rtner of the one praying. Breathe the raise, confession, thanksgiving, and sup-ication with him who serves as your okesman to God. Invite God to be resent.

Finally, don't confine yourself to the casional public-affair invocation. Your family circle makes a perfect communal situation. Try family "grace" around the table, acknowledging together that it is only God's grace which permits you to be fed and preserved daily.

How about scheduling an "invocation" as the family sets out on its various daily tasks, with Dad going to work, children to school, and Mother caring for the home base?

CERTAINLY, TOO, it is appropriate to invoke God's blessing before departing on a journey. The children will appreciate having a part in this entreaty and the driver will be more conscious of his responsibility to God.

These are some starters. You can find many more. As you add to your family invocations you will be finding new meaning in St. Paul's injunction "Pray without ceasing!"

The public invocation is really dangerous. It will be, so long as the Christian community continues to honor God merely with its lips while its heart is far from him.

HAVE A GOOD DAY

THE CAB DRIVER was friendly and talkative as we left LaGuardia Field, heading toward Manhattan. Threading his way into the lane of traffic, he said, "It's a good day, after all."

"It certainly is," I replied. "Didn't it start well for you?"

"My old lady tried to argue with me this morning, but I said to her, 'Woman, don't fight with me before I go out to drive. It's the worst thing you can do—fight with someone before you drive. You get things all bottled up inside and before you know it you have an accident.' "

I'VE BEEN WONDERING just how many accidents occur for such reasons. A boy has a fight with his dad and goes out slamming a door and later wraps a car around a tree. A young couple quarrel, and later someone is hurt in an accident. Alcohol and gasoline don't mix. Neither do emotional upsets and responsible driving. I told my cab driver that it would be good if he and others would stop in at an open church to think and to release the pent-up anger before a personal quarrel became a community tragedy.

Suddenly I was aware of how many personal incidents become community involvements. I wanted to ask the pilots of the plane how they'd gotten on with their wives and children that day before they took me and the others on the plane into the airlanes. Do you suppose that driver of the tractor-trailer just rounding the curve from the highway on to our street had a good breakfast and feels fine as he wheels his tons of truck along side of my car?

Being a typical American interested in organizing all good intentions I'm for starting a "Peace at Breakfast Society" which enables everyone to start his day with a song in his heart. Charter members are limited to those who depart from their homes leaving the members of the family with the assurance of love, and who go about their daily work with an awareness of God's presence.

WE LIVE IN TIMES when all of this is of greater significance than just in improving traffic problems. Suppose an emotionally unstable dictator has had a fight with his cabinet, is angry at the world, and triggers an atomic war. Wasn't the Versailles Treaty influenced by Woodrow Wilson's too-tight shoes? —RALPH W. LOEW

IVE MAKE A FAMILY

Job Hunting

"I MUST FIND a full-time job for the ımmer—that's the only solution," Karen id. She was washing dishes and I was dying the kitchen. "None of this part-me summer work and volunteer stuff." ıe looked at me and added hastily, "Oh, didn't mean volunteer service isn't im-ɒrtant. But *this* summer I can't afford be a volunteer."

Karen's emphasis on a summer job is ıe result of her acceptance at Bethel ollege for the September class. Karen as had jobs for several years—small bs after school, on Saturday, in sum-er vacation. But, of course, most of ıem have been volunteer services like ıe nursery or else small-paying jobs like er library page job.

"SUDDENLY money seems so terribly nportant, doesn't it?" Karen said in a ırprised voice. "I suddenly realize what ext year at college will cost—living on ıe campus and tuition and books and etty cash . . ."

"Petty cash . . ." Pete erupted from ıe basement stairs and entered the con-ersation. "Sounds like a robbery . . . l the thugs got was the petty cash box."

"Stupid! I'm talking about the petty ash you need at school for snacks and ɒdas and extra fees and fun and clothes nd tickets."

"Get a job," was Pete's advice.

"OH . . . YOU! What do you think I'm ying to do? Mother and I have just een talking about jobs."

"Be a dog walker . . . or a dish washer . . . or a dumb waiter," Pete giggled, dancing out of Karen's way as she threatened to poke him. "Bet you don't know what a dumb waiter is?"

"Bet I do. It's the thing that carries dishes up and down between floors. Now get out. You're not helping with your silly ideas."

"Don't throw me out, Sis. You may be throwing out your livelihood." Pete giggled again, and Karen caught the sly gleam in his eyes.

"What do you mean, Pete? What do you know that I don't know? Pete Melton . . . come here or I'll scream."

"What'll you give me for my information? An employment agency would take a cut from your first pay check."

"Oh . . . !" Karen slumped in a chair in exasperation. "Come on . . . give. I'm your sister. You love me . . ."

"A birdie told me . . . I was in the church office getting some stuff for the scoutmaster . . . I didn't listen but I couldn't help but hear . . ."

"Hurry! Tell your story."

"Pastor Hanson and Pastor Ittel are looking for a girl who can type and spell, to work on the church files this summer. They want to bring everything up to date, collect a lot of material, and get the files ready for the committee that's going to write the church history in the fall."

"But Miss Thornton will do that, won't she?" Karen asked. Miss Thornton is the church office staff.

"GOODNESS . . ." I said. "Miss Thornton is snowed under. A couple of women have started a committee, like a steno-

graphic pool, to help her when they can. Our pastors need much more office help than one person can give. Miss Thornton couldn't add this new job to her work. But . . . I wonder . . ."

"Wonder what?" Karen asked.

"About funds? Maybe the pastors were talking about a volunteer summer worker, Pete? I don't see how any extra salary can be squeezed out of this year's budget."

"Oh, it's a paid job," Pete insisted. "Because I heard Pastor Ittel say they'd have to hire a person who didn't expect a top salary."

He caught my look. "Now, Mom, don't scold. I didn't stand around listening deliberately. I was there . . . like I said . . . on an errand. And they both knew I was there and talked anyway. So it's no secret. I'm not blabbing something I shouldn't."

"I hope not, Pete." I turned to Karen. "Sounds interesting, doesn't it?"

"I'd like to call Pastor Ittel," Karen said thoughtfully. "But, gee, how can I say that I know about the job because my brother's middle name is Big Ears?"

"I don't think there's any need to tell the pastor what Pete heard. Be politic. Call Pastor Ittel. He knows you are accepted at Bethel. And tell him you're out job-hunting for a summer position. Tell him you'll consider anything. Ask if he will keep you in mind if he hears of anything you might do."

"That wouldn't be cheating?"

"I hope not. And it will alert the pastor to the fact that you need a job. He probably won't think of you in connection with that church job. He may already have someone in mind. But once he knows you are job hunting, you'll be in his mind, in case he hears of any jobs. Pastors hear a lot."

"Do you think I should call him now It's weeks before we get out of scho for vacation."

"Why not?" I asked.

"Tell him you can type!" Pete yelle after Karen as she left the kitchen make the call.

"She's so excited she's forgotten t dishes," I said.

"I get the hint," Pete laughed. "To me that pile of plates."

"Toss . . . indeed! And wash yo hands before you start."

Pete and I worked together and Pe told me the complete plot of a TV dran I had missed the evening before. I fou I had missed little.

In a few minutes Karen returned, l excited, more grown up. "I made a n of the things I wanted to tell the pasto she said. "Just so I wouldn't go gus on the phone.

"I told him I needed a summer job help with expenses at college, and t I could type and had neat handwriti and could answer a phone and take m sages and do filing and had some libra training. And I asked him to keep i in mind if he heard that any businessm in the congregation needed an offi girl."

"What did he say?" Pete asked, l hands suspended over the sink.

"That he'd keep me in mind. Wish me success. Then at the end he said . By the way, Karen, does it have to be job in a business office? I said no. Th he said . . . Let me think this over, Kare I want to talk with Pastor Hanson. Th I said . . ."

"He said . . . I said . . . you said . . Pete mocked her. "Here . . . take ov You started this job." He wiped hands. "Know what I think. You've p a bee in the pastor's bonnet."

WORSHIP NOTEBOOK

ST. PHILIP, PATRON SAINT OF COMMUNICATIONS

I've known for quite some time that the church is just as much a bureaucracy as General Motors or the Pentagon. We may not have reached the high degree of administrative detail bustling through those behemoths, but we're trying.

Don't get me wrong. I'm not complaining, only a bit frustrated at times. How can the church function in the world without an organization? Let someone come up with a workable solution to that question and I'll send him a complete set of the Minutes of the ULCA.

Yes, I know that the church militant is a beehive of activity, with cubbyholes neatly structured to care for any and all contingencies. What I didn't know was that heaven is organized along the same lines. At least that's what I was led to believe after reading a jeweler's ad for "Authentic Religious Medals" in the paper recently. Here was a list of thirty-two medals and all but two were assigned to a particular cause. But see for yourself:

St. Anthony—Lost Articles, Domestic Animals

St. Bernardino—Publicity, Advertising, Public Relations

St. Catherine—Art

St. Cecile—Music

St. Charles Borremeo—Seminarians

St. Christopher—Travelers

St. Dominic—Astronomers, Dominican Order

St. Francis of Assisi—Merchants

St. Francis de Sales—Authors, Journalists

St. Francis Xavier—Immigrants, Missionaries

St. Florian—Firefighters

St. Genesius—Actors, Printers, Secretaries

St. George—Boy Scouts, Soldiers

St. Gerard—Expectant Mothers

St. Hubert—Hunters

St. Ignatius Loyola—Retreats

St. Joseph—Workingmen

St. Jude—Desperate Situations

St. Lucy—Writers

St. Luke—Physicians, Artists, Nurses

St. Michael—Policemen, Mariners

Miraculous Medal

St. Patrick

St. Paul—Converts

St. Pius X—Poor, Oppressed

St. Raphael—Nurses, Physicians

St. Roque—Dogs

St. Rose of Lima—South Americans

St. Stephen—Bricklayers, Masons

St. Theresa—Aviators

St. Thomas More—Lawyers

St. Vincent De Paul—Charitable Societies.

I suppose that the miraculous medal is a sort of catch-all, and as for St. Patrick, he's in a class by himself. If you don't believe me, come to New York next March 17.

The prices of these medals were too steep for me. Otherwise I might have been tempted to go out and get myself a little "protection." Flattery suggested that I could qualify for help from St. Frances de Sales, but then I remembered that this was a "religious" matter and I ought to be more modest, so I settled for St. Lucy.

I'm forever having trouble finding things so the next purchase (if I had the

money) would be "a St. Anthony." For good measure I'd throw in St. Pius X, St. Joseph, and St. Christopher, and then just to make sure I had covered everything I'd buy "a St. Jude."

Don't take literally what I have just said. Moreover, if any crusading Protestant is taking great glee in my imaginary purchase, let him or her come to a sobering, abrupt halt! Too many Protestants are all too eager to make jokes, but with an air of bitterness, about the seeming "paganism" of their Roman Catholic brethren. For every Roman Catholic serviceman who wore "a blessed medal," there was an equally fervent Protestant carrying a metal encased Testament. In both cases the bearer was sure that he would be "protected" against all adversities.

I WENT BACK over the list of medals offered for sale and it suddenly dawned on me that one very important situation was not covered specifically. So if the manufacturers don't mind my presumption I'd like to add another medal to the list. They can take it for what it's worth.

On May 1 the church celebrates the festival of St. Philip and St. James, Apostles. There's not a lot that can be said about these men. In fact, the only reference to either of them is a passing mention of Philip in the Gospel for the day. It was this that prompts my proposal.

The Gospel for the feast records a portion of Jesus' discourse at the Last Supper. He had just spoken the now familiar words: "I am the way, the truth, and the life," and then he added: "If you had known me, you would have known my Father also; henceforth you know him and have seen him." At that point comes the reference to Philip, who said: "Lord, show us the Father, and we shall be satisfied."

The reply by our Lord is a rebuke, bu one can almost catch a note of despai in it: "Have I been with you so long and yet you do not know me, Philip? H who has seen me has seen the Father how can you say, 'Show us the Father'? (John 14:7-9).

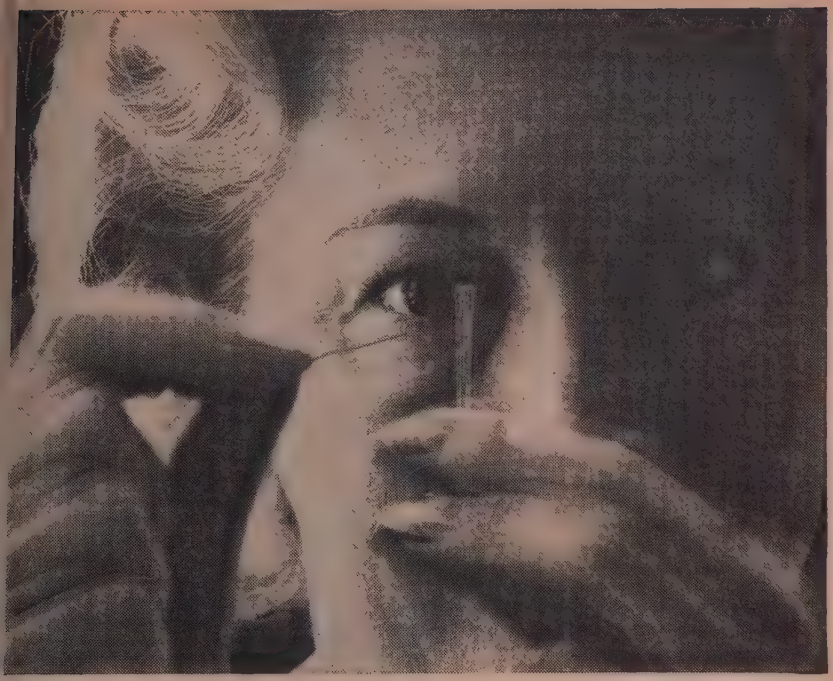
WHO HASN'T felt a similar moment One can talk and explain. He can repea himself slowly and carefully, reducin ideas to words of one syllable, but whe all is done, there's always the fellow wh "didn't get it." That's why I suggest th we nominate Philip as the patron sai of the ignorant. What a boon for a worl in which the cry goes up that our greate problem is communication!

It's unfortunate that the word "ign rant" has a stigma attached to it. I norant persons are scorned, or, at bes pitied. No one wants to be thought as ignorant. Most of us pretend to unde stand when we really don't. We screw o faces into what we think are very wi and knowing features.

There's nothing wrong with admitti that you don't know something. It's t honest thing to do. What is wrong is to on pretending or, after admitting that y don't know something, make no effort find out that which you don't know.

THERE IS much talk in all areas of li today about communication. The oth fellow is talking the same language y do, but somehow his words don't regist the same ideas for you that they do f him. We hear that this is particularly tr in the churches.

Words (at least some of them), we a told, are archaic. They have a famili ring, a sort of soothing quality, but th don't mean anything to us. Moreo even when familiar and modern wo are used, the meaning isn't always cle Sermons often become nothing more th



"Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

"'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffein in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffein-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better, and I really enjoy drinking Postum. My only regret is that I didn't change to Postum sooner!"

Postum is 100% coffee-free

Another fine product of General Foods.

a sort of restful "background music" appropriate for mental dozing, but hardly for mental stimulation. The same is true for Sunday school lessons. Everybody is talking, but few are getting across.

It's true that there is a lot of talk in the world. Much of it we could do without. How many hours did Fidel Castro speak before the UN? But the church has something to say!

It alone has the Word of life, and if that word is not understood, woe to the world. It's important therefore that all of us understand what the words used by the church mean. If we don't, let's be honest enough to admit it, and if even after second and third explanations we don't get it, let's not be too embarrassed to say: I *still don't* get it.

Obviously we won't be alone. Even one of the apostles hadn't gotten the message. With him as patron, let's move out of honest ignorance into honest understanding. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Coveting

QUESTION: I am in my fifties—divorced for seventeen years. I have raised my family without the help of anyone since my husband was an alcoholic. My children are married. They are all intelligent, lovable, and happily married, with families. About a year ago I fell in love with a young man. He is almost thirty-six, but a boy to me. He is married and has two children. To make it wor he has fallen in love with me. This not only a sex problem. We enjoy ju talking, even just looking at each oth I have never felt anything like this befo

Thus far we are just very good frien But I can't stand the torture of this a longer. I want to be free of it and a my age. But we are like two people bondage. I have prayed and have re the Bible. I have also read many oth articles—anything I could get my han on which seemed to offer help. But ju when I think I am getting straighten out there he still is, and I am helple I know he is too. Several times lately has suggested coming to see me, but have been making excuses. This is t hardest thing I have ever had to face my life, and my life has not been eas There has been no other man in my li since I left my husband.

REPLY: Undoubtedly you feel a ne for the love and companionship whi you would have had if your marria had worked out in a normal way. Th is understandable, but your situati does not justify your allowing yourse to slip into an improper affair. T facts surrounding your divorce, whi you have not made clear, also have bearing on the problem.

The tenth commandment, "Thc shalt not covet thy neighbor's wife applies in equal degree to husbanc You are on forbidden ground for Christian. While your type of expe ence occurs repeatedly, experien shows that it generally leads to trage and sorrow for self and others.

It is always in order to ask Gc for help in finding a solution of problem. But God has already give you a degree of intelligence, reaso social sense, and moral discriminatio

Why don't you use them? Good sense, as well as Christian principles, dictates that you should once and for all abandon this affair and never go back to it. Give this younger couple a chance for a wholesome and happy life.

Of course you are entitled to romance—and marriage—provided you can get it in a legitimate way. This statement assumes that your divorce had a just basis. Associate with both men and women in church and other wholesome groups and you may find romance. Talk the whole matter over with your pastor and with a few other dependable friends. Ask their help.

Joint account

QUESTION: Freda and I have had a joint checking account for a long time, and it worked very well until the past year. I always felt that each should have the privilege of writing checks. But now she is spending money recklessly for personal luxuries. For some time she has been spending far beyond our means.

I have tried to talk to Freda about the situation, but each attempt simply leads to unpleasantness. Trouble I do not want. I wish things could be as they were a few years ago. I am perplexed.

REPLY: Successful operation of a joint account depends largely on the kind of people involved. A prerequisite is common sense on the part of both persons. It is not uncommon to find persons—both men and women—who seem to have little or no sense of values, the relative importance of purchases, or of keeping expenditures well within income. Apparently they give no thought to a balance of spending, saving, and giving.

A family budget would probably be a decided help, but even that can be violated. If a couple work out a budget for three, six, or twelve months in a democratic way, and agree to abide by it, their problem is likely to be solved. Such an arrangement, of course, ought to be talked over periodically, for revisions may be in order. Any changes should be by mutual consent. Aside from the necessary limitations of a budget, each person should have a limited allowance to use as he pleases, without giving any account. Such an arrangement relieves any feeling of extreme restriction.

The needs of husband and wife deserve full consideration, and if there are children they must be included. In a Christian family every person is sacred—no one is to be ignored. But careful conservation of funds benefits all over the longer term.

Let me suggest that both of you read *How to Make Your Budget Balance,* Harwood and Fowle—$1 in paper back. You may enjoy reading it together and discussing the various parts as you proceed. "Economic peace" in a home provides a favorable atmosphere for Christian living.

Moral standards

QUESTION: Many things today show that moral ideals are lower than they used to be. How can we overcome these influences, promote better ones?

REPLY: A number of things can be done, but they ought to be done, as far as possible without pressure. 1) By example that is Christian; 2) by creating a Christian atmosphere in the home; 3) by praising good behavior; 4) by quiet talks and opportunity for questions; 5) by attending church and church school with children; 6) by promoting co-operative work and play; and 7) by avoidance of "preaching," dictating, or nagging.

BOOKS

HELP FOR PARENTS

Children and Religion. By Dora P. Chaplin. Scribners. 232 pages. $3.95.

The question, "Is it possible to have a growing faith that need not be discarded in later years?" is answered affirmatively and sensibly in this parents' and teachers' guide.

Mrs. Chaplin, a member of the faculty of General Theological Seminary in New York, says, "This book is an attempt to outline the potential religious growth of children in a troubled world, and to offer practical suggestions to parents and teachers who can help them to realize the only heritage of which no man can rob them—a growing faith in God."

Needs of the time are discussed, and the needs of children at various ages. Many parents, concerned about the pulling away of their college-age children from previous religious convictions, will welcome Dr. Chaplin's thesis that "if a sane intellectual and historic basis can be given for some of our religious beliefs before the tensions of adolescence set in . . . there is much less likely to be a breakdown of faith and a rejection of religion."

Parents and teachers are challenged to rethink their own faith and their way of living lest children imitate the mere lip service paid to a religion which is crowded out of life by more "important" things. "It has taken us a long time," she says, "to realize that religious instruction and religious education are not the same thing."

The chapter entitled "Should Church Schools Exist?" might prove illuminating to a parent unfamiliar with either his child's study book or the teacher's guide book in curriculum materials, illustrating as it does what the child is expected to learn and how parents might take a more active part in their child's religious education.

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through books. Mrs. Chaplin deplores practice of presenting a child with a e and then leaving him to set it aside "an awfully long book," instead of a of life through which he may discover 's will for his life and for the world.

At the end of each chapter are annotated of supplementary reading material in ted fields which increases the value of book. But its chief appeal is for the ent who wishes his child to know about accumulated treasures of Christian life thought" and who needs all the help ilable in communicating these treasures.

VIRGINIA VEEDER WESTERVELT
Oneida, New York

RESEARCHING JESUS

esus of Nazareth. By Guenther Bornkamm. rper. 239 pages. $4.

This is a very modern approach to the dy of Jesus by one of the leading New stament scholars in Europe. It proceeds the assumption that it is impossible on the basis of historical evidence to present a satisfactory biography of Christ. All recent efforts along this line have been purely poetic and theological.

But while many scholars have despaired of recovering the facts concerning Christ through critical historical research, Dr. Bornkamm is confident that this approach contributes to the strengthening of faith. He therefore seeks to pierce behind the veil of gospel tradition to illumine the truth concealed in the background. In his investigation he employs the results of form criticism and historical research into early first-century life and thought. He is of the opinion that stories circulated by the early church may possess historical genuineness.

Writing in the interest of theologians and others who are seeking to recover a historical understanding of the gospel tradition, this author is careful to introduce his readers to the problem of the relation of faith and history before throwing them into the stream of modern critical investigation,

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by E. Stanley Jones

The human interest stories and illustrations used to develop the theme of this book will appeal to all who seek a daily word of inspiration. The 364 page-a-day devotions will lead one into a deeper understanding of just what it means to be "in Christ"—and what happens when you are "out." Each devotion closes with a prayer and a brief affirmation. *$2.50*

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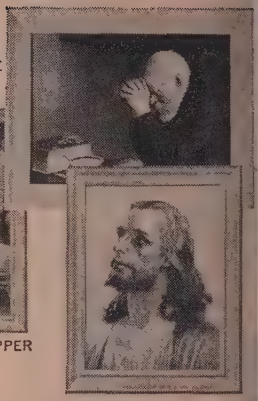

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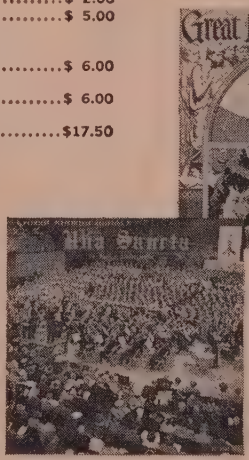

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n challenges many of the commonly ac- d traditions of the church concerning st. He observes that in the Gospels e is "an incontestable loyalty and ad- nce to the word of Jesus, and at the time an astonishing degree of freedom the original wording." But in pointing such historical conflicts he does not lose of the suprahistorical. He affirms that s belongs to this world. Yet in the t of it he is of unmistakable otherness." his treatment Dr. Bornkamm presents erous citations from the Gospels, almost always with fresh insights into their original connotation. He points up the dawn and development of the kingdom of God, the will of God in the coming of Christ, and the historical evidences involved in his crucifixion and resurrection.

If you wish to know the latest in historical research about Jesus, read this book.

Springfield, Ohio ELMER E. FLACK

HUMANIZED JESUS

The Prophet From Nazareth. By Morton Scott Enslin. McGraw-Hill Book Company, Inc. New York, Toronto, London. 217 pages. $4.95.

This book was written to correct alleged misconceptions of the person and work of Jesus. The result is a thorough-going humanization of him, with his ministry limited to one unfulfilled dream: that the kingdom of God would break into history with a shattering finality. Enslin writes from this position as a recognized biblical scholar, enunciating a fascinating and clear scheme.

Rising out of obscurity in a time of unsettled religious and political questions, Jesus assumed a heraldic role as Amos, Hosea, and Micah before him had done. He was opposed by the scribes and pharisees because he considered himself a prophet and because he was a layman. When put to death by the Romans for endangering their state, he died as a disillusioned prophet.

But this "real Jesus," writes Enslin, "has vanished, to be replaced by the Christ of faith." Consequently, much of our Gospel narrative is actually post-crucifixion revision and addition created by his followers to give permanence and continuity to the movement begun by him.

A host of questions come with Enslin's conception of the gospel—historical, literary, and psychopathological. Heavy demands are made upon credulity when we are asked to believe that the apostles, as men of faith, were sustained only by the memories of a beloved teacher.

The book is important and should have a respectful hearing. It will have a cleansing effect upon any unexamined traditionalism.

Miamisburg, Ohio OLIVER A. RAJALA

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SYNOD CONVENTIONS

SOUTH CAROLINA

Incarnation Church,
Columbia, April 10-13

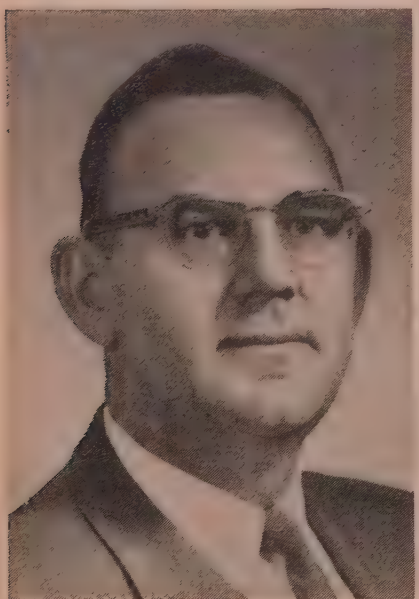
Synod first to ratify merger by 181-4 vote

By A. KENNETH HEWITT

COLUMBIA, S. C. — "South Carolina was the first state to secede from the Union, now let her be the first synod of the ULCA to ratify the union of our Lutheran churches," stated one of the delegates at the 136th annual convention.

After the smoke of oratory cleared away, the vote was 181 to 4 for ratification of the merger. The negative votes were not so much in opposition as they were an expression on the part of the few who felt that the congregations should have had an opportunity to make a more thorough study of the constitution and other details.

Pastors and delegates of three new mission congregations*



James B. Wessinger, new synod treasurer

Each session of the convention was started on a high spiritual level with devotions led by the Rev. Benjamin Bedenbaugh, professor of New Testament theology at Southern Seminary. Prof. Bedenbaugh said, "The church's task is to sow the seed, not to split it open and analyze it; to proclaim the Word and not to explain it."

Dr. Paul L. Graf, president of the Board of Foreign Missions, was the representative of the ULCA to the convention. He spoke on the work of the church at large.

Dr. F. Eppling Reinartz, in his first appearance before the synod as president of Southern Seminary, reported that prospects are good next fall for one of the largest classes ever to enroll.

It was reported further that 70 per cent of the amount pledged to the Appeal Fund has been paid, and five of the six buildings to be constructed in the expansion program are practically completed.

Newberry College is in sound financial condition with an enrollment of 687, largest in the institution's history, of which 38.4 per cent are Lutheran. The president

* Pastors stand behind lay delegates: Paulwyn Boozer with Francis Burgess, of Martin Luther Church, Charleston; Walter Shealy with Manning Lilienthal, Jr., of Holy Cross Church, Charleston; Luther H. Jeffcoat with J. Caughman, of Holy Community Church, Spartanburg.

L. A. G. D. Wiles, announced that the au-rized appeal for $1 million will begin Jn. 1, 1962.

James B. Wessinger, of Columbia, was ected treasurer of the synod to succeed late J. B. Ballentine who held the posi-n for 16 years. Ralph D. Derrick of Spartanburg was elected statistical secretary, office vacated by Mr. Wessinger.

One high spot of the convention was the mission of three new congregations, or-nized during the past year. They are oly Communion Church, Spartanburg, the v. Luther Jeffcoat, pastor; Holy Cross urch, Charleston, the Rev. Walter Shealy, stor; and Martin Luther Church, Charles-n, the Rev. Paulwyn Boliek, pastor.

The following seniors of Southern Semi-ry were approved for ordination upon aduation and the acceptance of a call: aude Everette Crawford, Jr., of Charles-n; John Frederick Fischer, of Mount easant; Fulton Robertson, of West Colum-a; John Cantey Nye, Jr. and Ruben Her-n Olawski, of Columbia.

The Rev. Charles Easly, of Lexington, s re-elected as editor of the *South Caro-a Lutheran.*

The treasurer's report revealed receipt of re money than ever before in one year. e total was $663,155. The increase of portioned benevolence paid was $41,094 er 1959, and was 94.5 per cent of the ota. The average contribution to all causes s $76.65 per confirmed member.

Proposal to establish a student center for therans at the University of South Caro-a was heard during reports on student rk at the various institutions in the state. Dr. William P. Cline reported that 340 utheran students and 25 Lutheran faculty embers have no fixed place for meetings. e synod voted to ask the Student Com-ittee to work out a "maximum student ogram" at the university in consultation th the executive board.

The Rev. Charles S. Wessinger, of arleston, and Waldo Huffman, of New-rry, were re-elected to the executive board.

VIRGINIA

Resurrection Church, Arlington, April 11-13

Merger approved unanimously, budget boosted for LCA "dowry"

By GEORGE KEGLEY

Arlington, Va.—Unanimous approval of the ULCA merger and adoption of an increased budget for 1962 highlighted actions of the Lutheran Synod of Virginia at its 132nd annual convention.

The synod voted on April 12 to ratify the consolidation agreement, just one day after the South Carolina Synod became the first to endorse the merger.

About 250 delegates from the synod's 188 congregations adopted a budget of $479,214, about $13,000 higher than the current figure. Most of the increase will go to the ULCA's proposed "dowry gift" to help the new Lutheran Church in America get started.

Prof. Charles K. Woltz, of the University of Virginia Law School, and Dr. F. Eppling Reinartz, president of Southern Seminary, spoke for the merger. Prof. Woltz, a member of the ULCA Executive Board, said he sees no reason why "this long overdue approach to unity should be rejected." Dr. Reinartz, former ULCA secretary, said, "We as evangelical Christian believers are as totally committed to unity as to truth."

Questions were asked about polity of the new church and its relationship with other National Lutheran Council bodies. Dr. Melvin S. Lange, pastor of the host Resurrection Church, said, "All kinds of polity exist . . . but that's nonessential for us. Our source of authority is Jesus Christ."

Biggest change expected with the merger in the Virginia Synod is realignment of boundaries placing the Knoxville Conference in East Tennessee in a new Southeastern Synod.

The official ULCA representative, Dr. Donald L. Houser, executive secretary of

ULCA Gets the Word—

Virginia Synod president, Dr. Luther Mauney (center), sh Dr. Donald L. Houser, execu secretary of Board of Ameri Missions, telegram announc unanimous approval of mer Dr. F. Eppling Reinartz, presid of Southern Seminary, is at

the Board of American Missions, reported that the synod is receiving $76,320 from the ULCA for home missions this year. He said the ULCA organized 71 congregations in 1960; it hopes to start 60 this year; and it should establish 130 a year in the merged church.

Dr. J. Luther Mauney, president of the synod, said in an opening Communion sermon, "Jesus set no limit on only two things —the love of God and the power of faith. Without faith, life is paralyzed; with faith, it is energized."

In 40 years, Dr. Mauney said, Virginia Synod has had a 300 per cent gain in communing members and its stewardship is 1,000 per cent better.

Two new congregations, Christ, Bristol, Tenn., and St. Matthew's, Richmond, Va., and 14 new pastors were received into membership. Applications of five seminarians for ordination were approved.

The evangelism committee reported 66 per cent of the congregations and 40 per cent of the communing members of synod are in rural areas.

George J. Buchanan, Jr., of Roanoke, was re-elected to a three-year term as treasurer. Three executive council members returned for three years are Dr. M. L. Minnick, Sr., Salem, Va.; the Rev. L. C. Sparks, Knoxville, Tenn., and A. F. Dietrich, Richmond. Humes J. Franklin, Waynesboro, Va., elected to the council.

Dr. L. W. Strickler, Norfolk, Va., ch man, and Leon A. Weaver, Arlington, renamed to the home missions commit The Rev. James R. Crumley, Jr., Oak Ri Tenn., and Dr. George G. Peery, Sal were elected to the board of Southern Se nary.

Lutheran mission work in Japan was p sented by a panel composed of Dr. B. P Huddle, Tokyo seminary professor member of synod; the Rev. Hiroaki T guchi, student at Mt. Airy Seminary; the Rev. David L. Vikner, staff secret of the ULCA Board of Foreign Missi

On the last day, delegates were taken bus for lunch and a tour of the Natio Lutheran Home in Washington. Dr. Rob Lang, superintendent, said the present a age admission age is 79.

This was the synod's first meeting Northern Virginia where six of its churc are located. Delegates voted to hold 1962 convention at St. Mark's, Roanoke.

During a brief called meeting of Roan Conference laymen and pastors attend the convention, Dr. R. Homer Anders Roanoke, retired, was elected president fill the unexpired term of the Rev. G. F Lottich who has moved from Roanoke Catonsville, Md.

Camping Programs Planned at Colton and Bellingham

By OLIN G. DASHER

SEATTLE, WASH.—Southern Conference of the Pacific Synod is planning jointly with other bodies in the LCA merger for a camping program at Colton, Ore., this summer. The Camp Colton property has been extensively improved since last season.

The Rev. A. E. Wulf, synod secretary, will be the director. Four deans will serve, each during one week of the season. They are the Rev. Kenneth Johnson, of St. Helen's, Ore.; the Rev. Thomas Auer, of Salem, Ore.; the Rev. Ivar Pihl, of Portland, Ore., and the Rev. John Cauble, of Salem, Ore.

Junior week will begin July 16, intermediate week July 23, senior week July 30. High school week will begin Aug. 6.

NORTHERN CONFERENCE will have five weeks of camping at Lutherwood on Lake Whatcom, Bellingham, near the Canadian border. Senior camp begins June 11, and four other weekly periods run from June 25 through July 22.

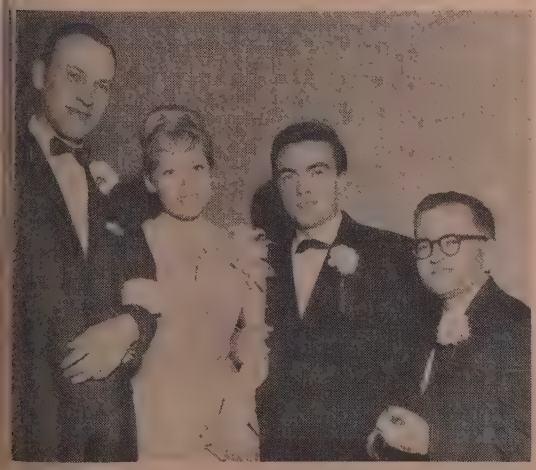
Tentative plans also call for helping to staff Lutherland on Lake Killarney, between Tacoma and Seattle, in co-operation with Augustana churches.

New Messiah Church dedicated in Bremerton

New Church in Bremerton

MESSIAH CHURCH, Bremerton, Wash., planned dedication of its new church building on April 30. Construction began last October, and the congregation occupied the $63,000 building on Palm Sunday.

About 200 can be seated for worship in the nave. There is room for 15 Sunday school classes in the full daylight basement. The Rev. John Lindstrom is pastor.



"Question 7" Premiere

Stars of "Question 7," Almut Eggert and Erik Schumann, are shown at Seattle premiere with Robert E. A. Lee (left), executive secretary of Lutheran Film Associates, and F. Borden Mace (right), president of Louis de Rochemont Associates. More than 21,000 people saw film in its 11-day run in Seattle theater

PACIFIC . . .

MESSIAH CHURCH, Spokane, hopes to occupy its large new church for its tenth anniversary this month. The Rev. Forest Clark is pastor.

ST. PAUL'S CHURCH, Spokane, celebrated its 45th anniversary on April 30. The Rev. John Greeny is pastor.

ST. MARK'S CHURCH, Seattle, the Rev. Olin G. Dasher, pastor, observed its 15th anniversary April 23. Only five of the 65 charter members are still on the roll.

Juneau Church 35 Years Old

RESURRECTION CHURCH, first United Lutheran congregation planted in Alaska, observed its 35th anniversary April 11. The congregation was organized in 1926 in Juneau with 46 charter members, of whom seven are still active. The Rev. L. H. Steinhoff is pastor.

RETREATS FOR YOUTHS interested in the ministry were held last month at Camp Colton, Ore., and Woodinville, Wash.

FOURTH Family Life Conference was sponsored by Pacific Lutheran University, Tacoma, April 17-19. Speakers were Dr. William E. Hulme, of Wartburg Seminary, Waverly, Iowa, and Dr. Carl F. Reuss, executive secretary of the Board of Christian Social Action, American Lutheran Church.

Wisconsin Welfare Society Holds 25th Annual Meeting

MILWAUKEE — Lutheran Welfare Society of Wisconsin holds its 25th annual meeting Tuesday, May 2, in Our Savior's Church, Milwaukee.

Dr. Harold Haas, executive secretary of the ULCA Board of Social Missions, is the speaker for the evening banquet.

The society is a statewide agency serving church bodies and congregations of the National Lutheran Council. It provides child welfare services, including adoption; a foster home program and counseling for unwed mothers. It also offers pastoral services in Wisconsin hospitals and other institutions.

St. Paul's in Spokane has a modern buildir

CENTRAL STATES

13 in Central Seminary Class to Graduate May 11

By MARTIN G. SCHROEDER

FREMONT, NEB. — Thirteen seniors v graduate from Central Seminary on May Most of them have accepted calls.

Dr. Thomas D. Rinde, Central's prof sor of historical theology, will be the co mencement preacher. Since 1950 Dr. Rin has been a member of the Court of Adju cation and Interpretation of the ULCA.

LUTHER LEAGUE rallies are being h throughout the synod this month. The the this year: "Christ I'll Serve, Only C Life." In some areas Luther Leagues fr the merging Lutheran churches are tak part in the rallies.

TRINITY CHURCH, Lawrence, Kansas, served the tenth anniversary of consecut Sunday radio broadcasting of its chu services, 523 broadcasts in all, on Feb. The program began in 1951 under the R Richard Albert, then pastor. The R Harold Hamilton is the present pastor.

Pastor North, Synod President Wick, Dr. Jensen and Dr. Fry

r. Otto K. Jensen Honored by Bethel Congregation in Cicero

Dr. Otto K. Jensen, one of the outstand- laymen of the United Lutheran Church, s honored at a testimonial dinner April by the congregation of Bethel Church, cero, Ind., of which he has been a mem- r for 55 years.

Dr. Franklin Clark Fry, ULCA president, s the principal speaker. Also speaking in bute to Dr. Jensen were Dr. Walter M. ick, president of the Indiana Synod; Dr. arence C. Stoughton, president of Witten- rg University; the Rev. Russell Bussa- rger, superintendent of the Mulberry me, and the Rev. Gerald G. North, pastor Bethel Church.

Dr. Jensen is a member of the ULCA Ex- utive Board and chairman of its finance mmittee. He previously served on the ard of Pensions. He was nine times a legate of the Indiana Synod to the biennial LCA conventions.

He also has been a member of the Indiana nod's executive board, board of home mis- ons and church extension, and numerous nodical committees. He served 24 years the Board of Mulberry Home, most of e time as treasurer.

First elected to the council of Bethel Church in 1918, he resigned to enter the armed forces. He was re-elected in 1922, and served as treasurer of the congregation for more than 35 years.

In 1939 Dr. Jensen was elected to the board of Wittenberg College (now University), Springfield, Ohio. He served as president of the board for 17 years.

The Bethel congregation is placing a baptismal font in the church as a memorial to Dr. Jensen.

Churchmen to Hold Study Of Social Responsibilities

By WILLIAM L. PIFER

Indianapolis—"Christian Social Responsibilities" is the theme of the annual retreat of the United Lutheran Church Men, to be held June 2-4 at Camp Lutherwald, near Howe, Ind.

Speakers will be the Rev. Rufus Cornelsen, director of social action in the ULCA Board of Social Missions, and the Rev. Otto Bremer, assistant executive secretary of the

INDIANA . . .

Division of College and University Work, National Lutheran Council.

Reservations are in charge of Mr. Pete Miller, of South Bend.

THREE CONGREGATIONS with a combined history of more than 285 years were merged on March 26 to form a new congregation. Synod President Wick officiated at the service.

Salem Church, near Grabill, was organized in 1852; Bethel Church, near Woodburn, was organized in 1860, and St. Mark's Church, in Harlan, began in 1886. They were affiliated in the Springfield Parish.

The new congregation is Holy Trinity Evangelical Lutheran Church, in Harlan. The Rev. James J. Beard is pastor.

Decision to merge was made after a two-year self-study initiated by Pastor Beard, who is chairman of the synod's parish planning committee. Other congregations are planning similar studies under guidance of the committee, as part of a synod-wide program intended to expand the total ministry of congregations in changing communities.

ANNUAL CONVENTION of the Indi Synod begins with Holy Communion serv on Sunday evening, May 7, in First Chur Richmond. This will leave the next th days for the business agenda, which

Merging churches represented by (seated) Dr. Richard Em Arthur Stevenson and Zenno Brandon; Pastor Beard (standi

heavier this year because of the mer question and its implications in the vari activities of the synod.

Dr. Walter M. Wick, synod preside will preach the communion sermon. Donald E. Elder will be the ordinat speaker at the service on Tuesday, May

Church Investing Fund's Net Asset Value at Record $15.58 Hi

NEW YORK—The net asset value of the Common Investing Fund of the United Lutheran Church in America, Inc., has reached a record high of $15.58, after seven years of operation.

The CIF board of directors, at its quarterly meeting here, declared a dividend of 14 cents for the quarter ending March 31, 1961. Dividends to stockholders for the quarter amounted to $84,000.

Dr. Edmund F. Wagner, New York, CIF president and treasurer of the United Lutheran Church, said total dividends paid since the fund began operation total $1,370,000. The original stock issue of Jan. 1, 1954, was at $10 a share.

The number of stockholders has c tinued to increase, Dr. Wagner report with total assets now in excess of $9,500,0 Shares in the fund are held by the ULC its boards, agencies, auxiliaries, syno congregations, and affiliated church insti tions.

All officers of the CIF were re-elect including Dr. Wagner, as president; Wal W. Ross, New York City, vice preside Charles J. Gable, Jr., Philadelphia, tre urer; Arthur G. Midboe, New York, sec tary; and the Rev. George F. Harkins, N York, who is secretary of the United theran Church, as assistant secretary a assistant treasurer.

...ing Curriculum in Theology Urged at Hamma Program

...RINGFIELD, OHIO—The threefold essence ...A Living Curriculum in Theology" was ...ssed at Wittenberg University's Hamma ...nity School April 11-12 during a special ...ram.

...r. E. Theodore Bachmann, associate sec...ry for theological education of the ...ted Lutheran Church in America, spoke ...he "living curriculum" in his sermon at ... installation of Dr. Bernhard Hillila as ...nma dean.

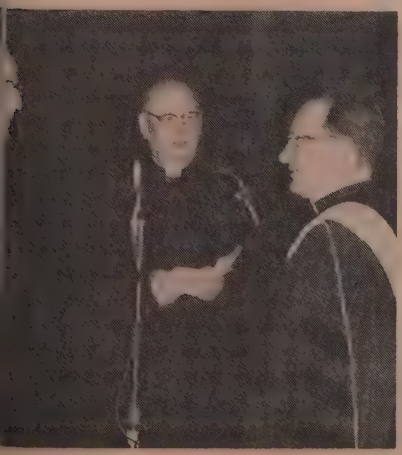
...edication of Hamma's new $850,000, ...-building seminary compound, and the ...very of the 1961 Kessler Lectures by ...v York City psychiatrist Paul Qualben ...e the other features of the event.

"A living curriculum in theology," Dr. ...hmann asserted, "proceeds from and ...minates in a living faith in and conformity ...Jesus, the author and perfecter of that ...h which the Holy Spirit of God bestows, ... the exercise of which is like a race de...nding of us every effort.

"It is the faith of the church in Jesus ...rist, the head of the church, that makes a ...riculum both theological and living."

A living curriculum in theology also con-

...r. W. Carl Satre (center) presents Dr. ...illila (right) to President Stoughton ...or installation as Hamma Divinity dean



verses with the world, Dr. Bachmann said, because faith in Jesus Christ is faith for all mankind and for each individual to be redeemed by and to live by.

Because mankind today is haunted not by a cloud of witnesses but by a cloud of potential nuclear catastrophe, the perennial necessity for dialogue between the church and the world has assumed enormous urgency, Dr. Bachmann declared.

"THE STRUGGLE between East and West, between rich and poor, white and colored, free and oppressed, young and old nations . . . drew fresh attention to the fact of man's plight," he said.

Finally, he said, "a living curriculum in theology continues as life-long learning, not for the sake of learning as such, but for the sake of disciplined readiness to serve and in joyful knowledge of the goal."

In a convocation address and in his three Kessler Lectures, Dr. Qualben discussed the relationships of religion and mental health.

"The greatest satisfaction we can know is to achieve our God-given potential and to use our God-given abilities to the fullest," he said. "God wants the best for us in every area of life. Sometimes people get so concerned about so-called spiritual development that they neglect their intellectual, emotional and social development. This is not pleasing to God for the simple reason that it is not good for us," Dr. Qualben declared.

Dr. Qualben said that psychology and theology suffer in effectiveness when the essential character of each is confused. True cooperation between theologian and psychiatrist are possible only when each recognizes the validity of the other, he said.

"Faith is insistent in its concern for the maturation of the whole man," Dr. Qualben concluded. "It precedes, accompanies and follows all other activities of growth. It is the central phenomenon in our personal life, manifest yet hidden at the same time, and under its transforming and dynamic power we may leave the elementary things and go on to maturity."

Reading Church to Restore High Steeple Lost in 1933

By ROBERT SCHOENERT

READING, PA.—A high white steeple that was long a landmark in the heart of Reading will return to the city's skyline after an absence of almost three decades.

The spire will be erected atop Trinity Church to replace a famous steeple that graced the skyline for almost a century before it was destroyed by a storm in 1933. Completion is expected by year's end.

Dr. Gunnar Knudsen, pastor of the church, said the steeple will be a duplicate of the original, made of wood on a steel frame. It will be the crowning feature of an extensive improvement program undertaken to mark the church's 210th anniversary this year.

Pastor Favors Peace Corps

MORE THAN 400 confirmands who attended the annual confirmation rally of the Reading District heard a defense of President Kennedy's Peace Corps from the Rev. Paul J. Hoh, pastor of Christ Church, Reading.

The clergyman told the gathering in St. Luke's Church, Reading, that experiences of church agencies refute the charge that young people volunteering to work at lower levels of governmental operations overseas will do more harm than good.

THREE LUTHERAN churches sponsored an Easter dawn service at a drive-in theater and termed it a success when twice the number of persons expected turned out for the event.

The churches were St. Paul's Church, Reading; Schwarzwald Church, Jacksonwald, and Reformation Church, Reiffton.

A LUTHERAN clergyman addressed the 47th annual interdenominational Easter Dawn service held atop Mt. Penn. The Rev. John J. Ziegler, Jr., pastor of St. Matthew's Church, Reading, addressed the gathering on the 600-foot mountain.

Laying stone at St. Mark's: Pastor Deibe Mayor Kubacki, Pastor Horn, Mr. H. L. Ho

Cornerstone Laid at St. Mark's

ST. MARK'S CHURCH, Reading, laid cornerstone for its new parish educat building after bad weather postponed event twice. The stone was put in place the Rev. Elmer R. Deibert, a former pas

GRACE CHURCH, Reading, has purcha a new parsonage for its pastor, the R Samuel L. Koons. Dedication is schedu for June 4. Renovations were made to old parsonage to provide a parish house church office.

A PROGRAM of renovations and the e tion of an addition will be studied by congregation of Christ Church, Stouchsbu

HOLY SPIRIT CHURCH, Reading, will serve its 50th anniversary this year. Hi light of the celebration will be a congre tional dinner on Sept. 29.

WALTER LOY, assistant professor in department of physics at Muhlenberg C lege, advised members of the Lutheran I toral Association of Reading to keep open mind about the future. He addres the association on "Space Travel and M ern Christianity" during a meeting in Atc ment Church, Wyomissing.

Allentown Church Starts Two Programs for Laymen

By HENRY W. SNYDER, JR.

LLENTOWN, PA. — Laymen's theological nars and laymen's luncheons are two programs introduced recently in St. 's Church, Allentown, to meet the "re- sibility of a mid-city ministry."

rof. Clarence L. Lee, of the Philadelphia inary, is the leader of the theological nars scheduled on four successive Sun- evenings. In his first lecture, he re- ed a number of "heretical undertones" day's religious thinking.

he laymen's luncheons, held on four essive Tuesdays, include a brief talk each k centering on the theme "A Busy Chris- in a Busy World." Dean Henry Rich- , of Muhlenberg College, launched the s April 18 with a talk on "When Is cation Christian?"

SECOND ANNUAL weekend retreat for hlenberg College faculty and trustees place at Buck Hill Falls the week after er, under the sponsorship of the trus- and the Danforth Foundation.

mong the objectives agreed upon by the icipants was a statement that "Muhlen- g, as an institution of the church, should e the Christian understanding of life the ying center of its total program."

RINITY MEMORIAL CHURCH, Allentown, dedicated a $206,000 Christian education building April 9. Lehigh County Judge Henry V. Scheirer gave the dedicatory address.

Jerome Van Brakle and family: Karen, 14; James, 4, with Mrs. Van Brakle; John, 13

w Life Begins at 40

ARRISBURG, PA. — The Rev. Jerome Van kle, student assistant pastor at Zion rch, Harrisburg, will be graduated from tysburg Seminary on May 26, his 40th hday. He has accepted a call to become tor of St. John's Church, Williamsport.

Mr. Van Brakle turned to the ministry n a promising career in industry four rs ago. He was graduated from Penn te University in 1949 with a B.S. in in- trial engineering, after serving with a vy construction battalion in the China- ma-India theater from 1942 to 1946.

He settled in Thomasville, York County, in 1949, and was employed by the York Corporation in York. He had just been promoted to head of the accounting division when he resigned to enter the seminary.

He was a member of Wolf's Church, Thomasville, and served as a Sunday school teacher and instructor of the first-year catechetical class. During his entire seminary course he served as assistant to Dr. Viggo Swensen at Zion in Harrisburg. He performed all duties not requiring ordination.

Lutherans Expand Program for Jersey City Children

JERSEY CITY — The Lutheran Neighborhood Summer Program is expected to be bigger than ever this year. Supervised recreation and religious training will be provided for more than 500 children in a blighted, congested inter-racial area of Jersey City.

A volunteer staff of about 25 students is being recruited from campuses of Lutheran colleges and state universities. The problem of housing the workers became acute last summer, when there was a staff of 17. It has been solved—surprisingly, with an assist from a Jewish congregation.

Temple Beth-El's facilities will be used as free living quarters for the non-resident staff members. The students, who serve without pay, are getting their transportation costs from program funds for the first time this year.

FOUR LUTHERAN congregations now take part in the seven-week program, which began about four years ago in Trinity Church (ALC), of which the Rev. Ronald Soderquist is pastor. The others are Christ Church, the Rev. William G. Luger; Calvary Church, the Rev. Edward H. Hanson, and Our Saviour Church, the Rev. John Menges —all ULCA congregations.

Each church carries on its own program of religious and recreational instruction. Children from 3 to 12 are eligible to enroll. Sessions are held mornings and afternoons on weekdays, with nursery children attending only half-days.

Miss Kay Moldenke has been engaged as co-ordinator for the program this summer, and will give general supervision to the entire project.

Recruitment of staff is concentrated in ALC and ULCA colleges. St. Olaf College, Northfield, Minn., sent eight last year. The students also broaden their experience by visiting settlement houses and churches in New York City, where similar neighborhood needs exist.

—RALPH I. SHOCKEY

Signing housing agreement: Seated, Past Ronald Soderquist and Irwin R. Gutterma president of Beth-El; standing, Pastor W liam Luger and Rabbi Samuel A. Berm

Pastor Doan to Direct NLC College Ministry in East

CHICAGO—The Rev. Gilbert E. Doan, 30, has been elected eastern regional direc for the Division of College and Univers Work of the National Lutheran Council.

For more than five years he has beer campus pastor for the metropolitan area Philadelphia, where he will continue to h his headquarters when he assumes his n post on Aug. 1.

As head of the eastern region, Pas Doan will direct a ministry to Luthe students at non-Lutheran colleges and u versities along the Atlantic Seaboard and several southeastern states.

He will succeed the Rev. Earl T. Kn Jr., who has resigned to become chapl of Hartwick College, Oneonta, N. Y.

kville reunion (from left): . Jennie Koenig, Mr. Adolph ner, Mrs. Louise Finne, the . Gordon E. Hohl, and present tor, Dr. David G. Jaxheimer

ockville's First Church arks 95th Anniversary

ROCKVILLE, CONN.—Adolph Kellner, only viving member of the confirmation class 1886, was among those attending a re- on of confirmands March 26 at First heran Church here. The event opened congregation's 95th anniversary year.

Also attending the reunion were Mrs. nie Koenig and Mrs. Louise Finne, sur- ing members of the class of 1891.

The service was conducted by Dr. David Jaxheimer, pastor of First Church since 58. The sermon was delivered by a for- r pastor, the Rev. Gordon E. Hohl of tsfield, Mass.

Formally organized in 1886, First Church ually dates from 1856 when German Lu- rans first held services in Rockville.

—HERBERT D. HRDLICKA

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Church to Hold Institutes As Refresher for Pastors

NEW YORK—The United Lutheran Church in America will begin a program in June designed to give its pastors "an opportunity to strengthen and refresh their theological insights and in the process to help them in the effective discharge of their ministry."

The program will be sponsored by the church's Board of Higher Education in co-operation with its seminaries. Dr. E. Theodore Bachmann, associate secretary of t board, will direct three pilot institutes June and July.

Each institute will last a week and a ma mum of 25 United Lutheran pastors w attend each. A five-member faculty will supplied by the seminary and the Board Higher Education, with one lecturer fr outside the church.

Two major courses will be featured. exegetical study of the Bible will be c ducted by professors of New Testament each of the co-operating seminaries. other course will deal with some phase theology or Christian doctrine applied modern life.

The three lecturers for this course are Walter Leibrecht, director of the Ecumeni Institute, Evanston, Ill.; Dr. Krister Stenda professor of New Testament at Harv Divinity School, and Dr. Arne Siirala, cently director of the evangelical acade of the Church of Finland in Helsinki. Siirala is now on leave of absence in United States, studying psychology theology.

The first of the three institutes will conducted June 11 to 17 at Wagner Colle Staten Island, N. Y. The Philadelphia theran Theological Seminary will be sponsor.

The second will be at Southern Semin

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mbia, S. C., June 18 to 24. The third cheduled for Northwestern Seminary, neapolis, July 16 to 22.

addition to the professors of New ament, the visiting lecturers and a chap- the faculty will include Dr. Bachmann a discussion leader.

fter the institutes are concluded, Dr. mann expressed hope that the seminary f will help the pastors in the area to w up on some of the matters covered ng the formal sessions.

astors who attend the pilot institutes will nominated by their synod presidents and seminary committee will make the final tion.

fter the program gets under way, Dr. hmann explained, institutes will be avail- to all active United Lutheran pastors.

This is a new venture on the part of the CA in encouraging theological study on part of its pastors," Dr. Bachmann said. is program does not compete with but plements the already existing programs graduate study now offered by several of seminaries."

ilitary Church Growing

MEMBERSHIP of military personnel and r families in the United Lutheran Church America's central church for the military reased by 116 last year.

ULCA's Consulting Committee on the litary Chaplaincy reported membership in Central Military Church was 305 as of Jan. 1.

The Rev. Raymond H. Tiemeyer, New rk, administrative assistant to ULCA sident Franklin Clark Fry, who gives f assistance to the committee, explained t the members are stationed at military ts in the United States and abroad and not carried on the rolls of any other theran church.

The Central Military Church records are t at Luther Place Memorial Church in shington, D. C. Pastor Tiemeyer esti- ted that approximately one-third of the mbers are serving overseas.

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Synod Convention Calendar

May 7-10
INDIANA:
First Church, Richmond
May 8-11
FLORIDA:
Trinity Church, St. Petersburg
May 9-10
MISSISSIPPI:
Trinity Church, Jackson
May 15-17
ILLINOIS:
Hotel Per Marquette, Peoria
IOWA:
St. John's Church, Des Moines
MICHIGAN:
Hope Church, Dearborn

Synod Convention Calendar . . .

May 15-18

CENTRAL STATES:
Midland College, Fremont, Neb.

PACIFIC:
Zion Church, Medford, Ore.

PACIFIC SOUTHWEST:
Trinity Church, Pasadena, Calif.

May 16-18

NORTHWEST:
Richfield Church, Minneapolis, Minn.

WARTBURG:
Good Shepherd Church, Chicago, Ill.

May 22-25

NEW JERSEY:
St. John's Church, Ocean City

OHIO:
Augsburg Church, Toledo

PENNSYLVANIA MINISTERIUM:
The Inn, Buck Hill Falls, Pa.

TEXAS-LOUISIANA:
Grace Church, Houston, Tex.

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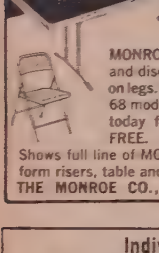

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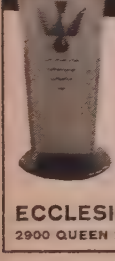

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OFFICIAL NOTICE

NOTICE is hereby given that delegates the 1960 ULCA convention are invited submit to the secretary of the church July 1, 1961, names of ULCA members be considered for nomination to membership on the following agencies of the United Lutheran Church in America:

A. Executive Council
B. Court of Adjudication
C. Board of American Missions
D. Board of College Education and Church Vocations
E. Board of Parish Education
F. Board of Pensions
G. Board of Publication
H. Board of Social Ministry
I. Board of Theological Education
J. Board of World Missions

Names of persons suggested for nomination may be mailed to Dr. George F. Hopkins, 231 Madison Avenue, New York 16, N. Y. Each name may be accompanied by brief identifying, biographical information.

DECEASED

DR. HENRY IRVING KOHLER, 7[illegible], retired ULCA pastor, died April 17 in Los Angeles. He was a native of Ohio. Ordained by the United Brethren Church, he entered the United Lutheran Church in 19[illegible] as a member of the Rocky Mountain Synod. He served churches in Pueblo, Colo.; Longview, Wash.; and Los Angeles. His la[illegible]

sh was Bethany Church, Los Angeles, h he served from 1929 until it dis- ded in 1956. He was a member of First tlish Church, Los Angeles.

le received a doctor of divinity degree n Midland College in 1941. He served ecretary of the Pacific Southwest Synod years, and was long interested in the od's social missions.

uneral service was conducted by the . E. Dale Click and Dr. Carl V. Tambert. rment was in Inglewood Cemetery.

MRS. SUSAN K. KRAUSS, 78, wife of late Rev. Howard H. Krauss, died March in Philadelphia. She served with her band in his pastorates in Berrysburg, burn and Red Hill, Pa. Pastor Krauss d in 1953.

urviving her are four daughters, Mrs. ncis Pflieger, Mrs. Claude L. Freed, Mrs. M. Kepner and Mrs. Edmund Gentz- n; a son, Frederick K., and 21 grand- ldren.

Funeral service was conducted April 3 St. Paul's Church, Red Hill, by the Rev. on L. Angstadt and the Rev. Walter E. haefer. Interment was in the church metery.

DR. CHARLES FREDERICK OEHLER, pastor emeritus of St. John's Church, cramento, Calif., died last Dec. 24. A ive of Germany, he came to America in 81, and was graduated from the German eological Seminary of the General Synod Chicago. He served first at Jordan urch, near Sterling, Ill., and in 1890 went Sacramento as pastor of the Evangelical theran Church later named St. John's. e served for 45 years. Dr. Oehler was twice esident of the Pacific Southwest Synod.

Surviving are his wife, the former Eliza- th Von Niessen-Astra, whom he married April 1960; and these children: Ralph B. d Lorenz T., of Sacramento; Herbert, of armichael, Calif.; Fred J., of Saratoga, alif.; Paul G., of Auburn, Calif.; Mrs. nna Briare and Mrs. Ruth O'Connor, of cramento. His first wife, Mary Ellen ratz, died in 1945.

Funeral service was conducted in St. John's Church by the Rev. Robert S. Romeis and the Rev. Philip W. Bergstresser.

POSITION WANTED

Instructor of Bible in Lutheran College. Contact Miss Ruth Anderson (M.A. in Bible), 1205 Palmyra Ave., Richmond, Va.

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IN CONCLUSION . . . . . .

I'VE NEVER seen such a lot of criticism of the churches, published in books and magazines, as in the last few years. This is not criticism from outsiders, but from inside the church. Outsiders aren't nearly as hostile as such folks were 30 years ago.

Present-day critics especially like to jab at suburban churches, that widening fringe of freshly built, busy congregations that encircles every American city these days. They're said to be full of conformists, status-seekers, etc.

I'm puzzled by these criticisms. When I visit such congregations, as I do frequently, I find them made up of about the same sort of people I've known all my life—somewhat younger on the average, with more children and bigger mortgages, but otherwise normal.

CRITICS POINT to the retreat of the old-line Protestant denominations from the downtown areas of the cities, and of course they are right about that. Most of the critics themselves live in the suburbs. People who work vigorously, pay their bills, behave themselves, usually move up to higher income levels, and leave the congested neighborhoods. They take their churches with them.

We haven't had determined, compassionate, intelligent leadership in our churches in opening frontiers in the new slum areas. Perhaps Lutherans, who believe in congregational self-government, don't have the organizational apparatus to deal with today's big-city problems.

And the critics say the churches aren't focusing attention on the specific problems our people face in daily life. That's generally true, and I think it always has been true. There are usually a few authentic prophets who make a nuisance of themselves, get badly treated . . . t a few generations later, the rest of catch up with their ideas, build mo ments in their honor. This has been situation since at least the year 750 B.C.

THE TOUGHEST criticism is that th is no moral voltage in the church. N merous church members have only vague notion of the real Christian fa and no heroism in living it. Here confront a question of strategy.

It is possible to organize a chu based on some specific belief or practi and exclude from the membership those who don't share in it arden Maybe the Jehovah's Witnesses are example of this. However the churches have usually chosen the op site strategy, to take in everybody t can get, hopeful that the church's be and practice can be communicated large numbers of people. There is s to be considerable dilution. You mi say a majority of us are Mendelsso Christians. (Mendelssohn is Bach dilu for public consumption.)

It's obvious that on a beautiful spr evening I'm cheerful about the futu (Good criticism is written on gloo days.) We should be grateful for rig ous, severe criticism, and should pay close attention. It's tragic the Ron Catholic Church didn't do that in 15

It's fortunate that we have good cri within the Protestant churches. They giving us sensible, responsible criticis not neurotic. Perhaps this is one of promising signs of health in the church An institution is in danger only wher has nobody wise enough or brave enou to criticize, or when most people are self-satisfied to listen. —ELSON RUF

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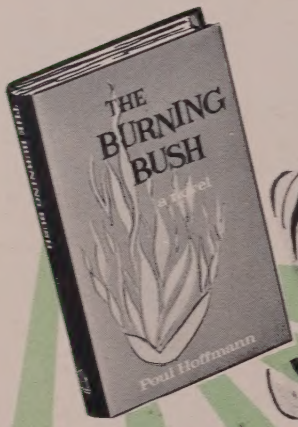

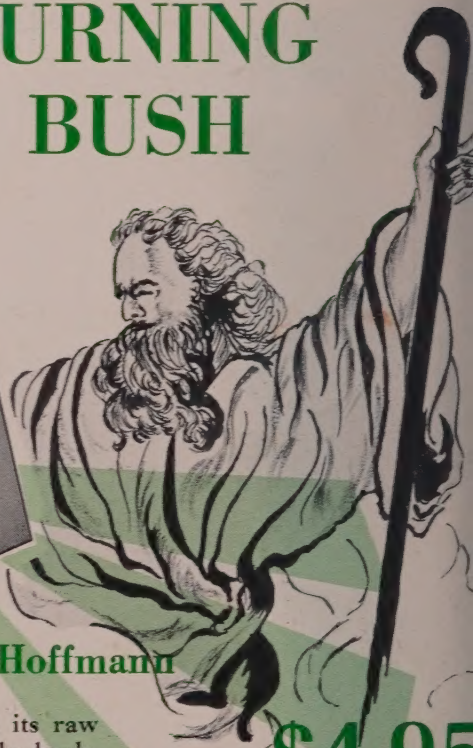

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